Vol. CVI, No. 2 February, 194

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

ACTUALITIES 81
RUDOLF ALLERS, M.D., Ph.D., The Catholic University of America.

OUR LORD'S FAREWELL DISCOURSES—I 98
The Reverend RAYMOND F. STOLL, S.T.D., Norwood, Ohio.

OUR LADY'S INTERCESSORY ROLE IN THE BYZANTINE LITURGY 112
ALASTAIR GUINAN, Ph.D., New York City.

ECTOPIC GESTATION—A REJOINDER 122
The Reverend HENRY DAVIS, S.J., Heythrop College, Oxon., England.

I HAVE ANTI-LITURGICAL LEANINGS 126
The Reverend H. JAMES ROCCA, Arago, Minnesota.

THE MEDIUM OF VIRTUE 133
The Reverend M. S. WELSH, O.P., Providence, Rhode Island.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

Copyright 1942. American Ecclesiastical Review

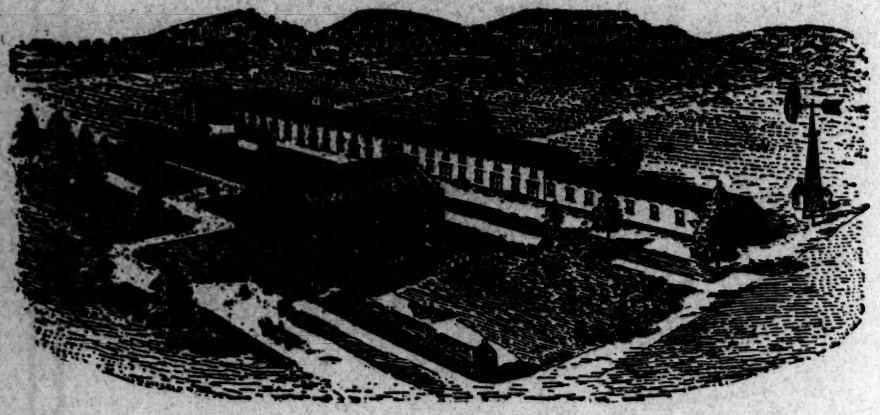
Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered as Second Class Matter, July 2, 1904, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of February 28, 1925. Authorized March 5, 1930.
1722 Arch Street, PHILADELPHIA

The Brotherhood Corporation

L. L. FARRELL, *President*

Vineyards and Cellars Established 1839, Washingtonville, N. Y.

***Cellars:* Kingsburg, California**



PRODUCERS OF THE

FINEST ALTAR WINES IN AMERICA

We are pleased to state that we have the approbation of the Archdiocese of New York and many Dioceses throughout the United States.

Mr. L. L. Farrell, President, has given the past 35 years to this corporation and is known personally to many of the Clergy.

A cordial invitation is extended to the Reverend Clergy to visit our Vineyards and Cellars.

Price lists will be promptly mailed on request and the highest of credentials if desired.

Address all communications to our New York Office

THE BROTHERHOOD CORPORATION

69-71 BARCLAY STREET ::: NEW YORK CITY

THE ECCLESIASTICAL REVIEW

VOLUME 106.—FEBRUARY, 1942.—No. 2.

ACTUALITIES.

PREFATORY REMARKS

HE who has the leisure and the opportunity to read and to observe has a certain obligation towards those who, less fortunate, are not less interested in the facts and problems of today. In some cases, one may find some reference in the "Digests," but the selections made by these Digests depend on many factors and naturally can not cover all fields. Although these periodicals try to keep their readers informed of what is going on, they cannot consider certain rather special but nonetheless very important topics. The reports on books, articles and events to be found in the various reviews are often unsatisfactory and generally come late. Nor is it possible for the reader, unless he has at his disposal a large library and much time, to peruse all the reviews for the sake of eventually coming across something he feels worth while.

There is no need to expatiate on this situation to the readers of this REVIEW. They are, all of them, sure to regret that their manifold occupations, the lack of time, the inaccessibility of appropriate sources of information, do not allow for preserving a steady contact with actual problems. These problems are not merely theoretical, to be discussed among scholars only, but many of them are intensely practical, referring to matters directly influential in the life of the parish, the attitude of students, the worries of younger and older people. Even some of the questions which at first sight seem to be purely theoretical on closer inspection turn out to have an immediate bearing on the

concrete reality of daily life, if not of the actual present, at least of the near future.

The more critical the times are in which we live, the more it becomes important that one look somewhat ahead. We have to try, at least, to get a glimpse of what is going to happen. We have to prepare for changes, fundamental ones possibly, and to be able to meet them. Changes may set in unexpectedly, but usually they are discernible some time before to the observant eye. Retrospective analysis shows to the discriminating mind of the historian that many changes started a long time before, with apparent suddenness, they revealed themselves to bewildered and unsuspecting multitudes.

We ought to have learned today from history. We have a better knowledge of historical forces and relations than ever any prior generation had. We ought to be able to discover the germs of tomorrow in the actualities of today. This writer believes that much can be done in the way of prediction and preparedness. Predictions, of course, are not of certainties but of probabilities, but it is valuable to know about probabilities. If we knew how events of the type A, or B, or C may develop, we may study beforehand how to meet the emergencies.

Preparedness is twofold. It is the detailed knowledge of those who must decide on measures to be taken, and it is the general attitude of readiness in those who, eventually, have to follow and to carry out these measures. The first as well as the second kind of preparedness presupposes knowledge. The commander-in-chief of any army must know the general situation; he has to rely on the preparedness and readiness of the men leading the various parts of his army. He has to gather information from individuals and groups detailed for the sake of reconnoitering.

The Situation and the Problems of Modern Youth

Ideas like those sketched in the foregoing paragraphs evidently suggested the subtitle of a book which has been just published by Harvard University Press: *American Youth, An Enforced Reconnaissance*, edited by Thatcher Winslow, Administrative Assistant, N. Y. A., and Frank P. Davidson, Graduate Associate.

This book deserves to be known because of what it says, and because of what it does not say. It is equally important because

of the statements on actual problems, difficulties, and dangers and because of the criticism on measures taken, because of certain admissions, because of the proposals it makes to remedy existing evils and how to encounter threatening dangers.

The central idea of the book may be stated thus: America's future depends on the generations to come, the one now growing up and the others to follow. How these generations are going to fashion America depends on how they are fashioned today. America's future, therefore, is our responsibility. Of this responsibility we have become more aware. Attempts have been made to cope with the difficulties of the situation and to find answers to the manifold questions. In the foreword Mrs. Eleanor Roosevelt states that youth's problems are by far not solved. Why this is the case, what means and ways may be suggested, in what directions our efforts ought to move, are questions raised by the various authors whose articles form the chapters of the book. Not all the articles are of equal importance. To discuss each in detail would require more space than can be spared, but some which appear to be more fundamental than others will be analyzed, while on others only a summary report can be given.

The introduction, written by the two editors, sets the general problem: " In the present period, technological improvements, rapid changes of social and economic conditions, depression, war, the steady undermining of ancient beliefs and customs, have all combined to deprive the younger generation of a secure or a creative place in society ". Today's youth has neither " roots in the past nor substantial hope for the future ". There is a " lack of a common purpose " in education no less than in economics.

The book is divided into three parts. The first, " Enforced Reconnaisance " is a study of fundamentals. The second, " Resources and Objectives ", deals with measures taken and their possibilities. The third, entitled " The Next Campaign," discusses a program of things to be combated and things to be impressed. There is an appendix which contains a reprint of an essay published in 1910 by William James and another by Eugen Rosenstock-Huessy written in German in 1912. Both essays propose ways to utilize in times of peace and for peaceful aims the energies and virtues a nation eventually displays when at war.

The author of the third essay is an Englishman; his thesis is clearly expressed in the title, " The Battle Dress Generation Must Win the Peace."

Before passing to an analysis of the more important articles, it seems advisable to characterize briefly the mentality back of this work. It is, as one expects, a thoroughly " modern " mentality. Modernity, however, does not necessarily mean adequacy to the problems of one's time. It is conceivable that a less modern attitude may eventually lead to a clearer view of problems, solutions, and mistakes than one which emphatically and intentionally claims modernity. It is, perhaps, of no great significance that Mrs. Roosevelt refers to totalitarianism as a " step back to the Middle Ages, with its dogmas and persecutions and tyrannies ". That this is a onesided and untrue description of these centuries needs no explanation. It is questionable whether the dogmas of the medieval times were in any sense as oppressive as many of the dogmas which are held today, although they are not openly recognized as such. One doubts that any persecution—there were not so many of them after all—had such consequences as certain economic and social developments of recent times. Neither the " bloody assizes " nor the " press gangs " belong to the Middle Ages, and princes of rather " enlightened " times, not medieval tyrants, used to sell their subjects as soldiers abroad.

If we have to learn from history, as we doubtless must, then we must envision history in an impartial and objective manner. If our conceptions of the past are falsified by certain prejudices, stemming partly from insufficient knowledge, partly from an unjustified idea of having " progressed " tremendously beyond the times of our ancestors, our conclusions will be equally unreliable.

It is a very common notion that our own times are, in principle at least, not only very much " advanced " in comparison with prior ages, but also that they are better in many respects. There are, of course, some who, *laudatores temporis acti,* deplore the passing away of the " good old times " and the critics have a grand revelry. " Good old times " indeed; times without Pullman cars and airplanes, without telephones and refrigerators, without our highly developed surgery and preventive medicine,

and so forth. Both those who long for the return of past ages and those who think that life then must have been terrible make the same mistake. They figure themselves as they are now, children of their times, moulded by their own personal history, as living in the past. Those who resent certain features of the modern age, think that life must have been more enjoyable when these features had not yet developed. A man who is disturbed by his neighbor's radio will easily praise the years when this infernal invention had not yet been made. Those who feel proud of the great progresses and achievements of mankind cannot think without shuddering of a time when one had to wait weeks or months for news from another continent. Yet the people who lived in the past were probably as much disturbed by the rattling and rumbling of a passing cart as the man of today is by the radio, and they were as enthusiastic about the improvements achieved at their time as we are about the newest invention adding to our comfort. They were not unhappy that they could not travel by Pullman because they did not dream of such a means of conveyance. It is instructive to read in Goethe's description of his trip to Italy how he felt angry that the " rushing haste of the mailcoach " prevented him from getting a better impression of the landscape.

This fallacy of the unhistorical mind when it thinks of history is very common. It exists not only in regard to past centuries but exercises its influence also on our outlook on the present and its problems. We have to be very careful not to inject our own viewpoints and attitudes into others. There is always the danger of considering, say, a child's mentality to be the same as ours would be if we were put into the situation of the child. A classical example of this is the so-called " instinct of destruction " which is supposed to be active in small children. Nothing is more mistaken. Destruction exists only when there is a notion of a whole to be destroyed. As long as the whole is not appraised in its nature and value, there is no destruction. The child destroys only from the adult's viewpoint. Did we behave as the child does, it were destruction. Considered within the total setting of a child's situation and mentality, his so-called destructive activity is rather just the opposite: it is production of something new, a kind of creative activity. By tearing up a book, for instance, the child " produces " new objects. Instead

of the tedious quadrangular thing, there are now many interesting and amusing shapes which can be shifted around and give rise to ever new patterns.

This point was mentioned for the sake of illustrating a general and important notion, namely, that youth too and its problems have to be envisioned from the viewpoint of the younger generation. It cannot be denied that serious efforts have been made in this direction. Many have tried, by means of questionnaires, personal conversations, objective observations, to realize exactly what youth's problems are, how youth looks at the present world, and what are the driving forces in the lives of the coming generation. There is, of course, one objection against the simple use of the material gathered by such methods. Does youth really know what its desires, longings, problems are? We have become somewhat suspicious of the capacity of man in regard to his knowledge of himself. We have discovered so many sources of self-deception, active even in the adult and the trained mind, that we may justly doubt whether youth is capable of understanding itself and its situation.

In dealing with such problems as those discussed in this book, we have to move cautiously between two equally dangerous extremes: we must beware of interpreting youth by our own categories, and we have to beware of taking the utterances of the younger generation at their face value. A person may claim that he longs for nothing but economic security, and in truth be longing for a definite metaphysical or religious creed. Another may speak of his desire for philosophical clarity, for knowing " what it is all about ", but this " metaphysical unrest " disappears as soon as he is given economic security or a social position which assures him of his personal worth. Youth may appear callous, indifferent, disinterested, and be, at the bottom, ready for all kinds of enthusiasm, provided they would dare to indulge in such highstrung emotions. On the other hand, they may appear intensely interested and enthusiastic, whereas these emotions are really but surface phenomena, hardly going skin-deep.

In several places the contributors comment on the danger of youth falling prey to new, anti-democratic, un-American ideologies because of the general indifference prevailing among the younger generation. It is true that such a state may be easily

swayed into an enthusiasm for any idea promising excitement, the feeling of importance, of mission, and of greatness. The question is, however, whether this indifference is truly what it seems or whether it is not a " front " put up, unconsciously indeed, for the sake of hiding longings which seem impossible of satisfaction. The reactions of youth are sometimes astonishing to an observer who disregards the ambiguity of human behavior. Many have wondered at the fact that the same young people who so much resent authority, restriction, discipline, and order are quite ready to join organizations or political parties which demand the strictest obedience and discipline. The contradiction is only apparent. Youth longs for guidance and authority, but the persons or groups providing these must be either freely chosen or at least be to the liking of the youthful mind. Many difficulties which the existing authorities encounter, be they of the home or the school, of society or the Church, are due to the fact that their way of approach is no longer adequate to the mentality of the younger generation. Sometimes one feels inclined to apply to certain persons or groups, entrusted with the care of the coming generations, a slightly modified adage: *Tempora mutantur, nec nos mutamur in illis.*

" For Americans, the title ' youth and authority ' is a strange pair of words ". This is the first line of Dr. Rosenstock-Huessy's essay which opens the series of articles. Authority appeared to the American mind as something characteristic of Europe, and American life seemed to be based on non-conformity. Today too, it is in Europe that authority is emphasized more than ever before. Things do not stand quite this way. As the eminent social philosopher of Dartmouth College points out, there has always been in America some authority without which life could not go on. Local groups are united by authority. The various sects which had left the old country to escape authority or had developed here, resented indeed the authority of the established church or of the political state, but they created authorities of their own. Especially among the dissenters of various denominations, authority was paramount, but this authority lost its grip after the Industrial Revolution. Destitution and migration made the exercise of this kind of authority impossible. The drifting and shifting population needs the ready-made institutions they may meet wherever they go. The

author refers to the Episcopal Church, " the old stumbling block of the dissenters ", but he might have referred and with more right to the Catholic Church. The Catholic, however, poor and however strange in a new part of the country, is sure to find the same Church, the same ideas and habits, the same practice wherever he goes.

Around 1850 a new type of authority appeared: Education. While dissenting religious authority had worked towards diversity, education tends towards conformity. The emphasis laid on athletics all over the country since the Civil War is but one manifestation of this movement towards conformity. Other educational trends were to follow. " Education is the One Established Church of this country " . . . " Parents built up the Moloch of educational conformism; they, however, made sure that this kingdom should keep the character of a playground in which nothing is quite serious except football." The indictment is severe, but it is hardly quite unjustified. On the campus there is authority; " all agree about the rules of the game ". There is no authority outside. If this description is true to the facts, it denotes indeed a dangerous situation. Authority then becomes only part of a " game with rules on which everybody agrees ", and the authority exercised on the child has practically no educational efficacy.

The adult, the production of whom is the natural end of education, lives in a void of " unchartr'd freedom ", in a spiritual void. "After all, authority comes from man's capacity of bowing to inspiration ". Serious inspiration and serious authority become again the challenge. This challenge is not met today; " the adults are narcotized by good cheer as though they were boys on campus and at games. Our new *panes et circenses* means that the educational park is enlarged till it contains all and everybody. The opposite reform tries to place the college student in the same world as the adult . . . Students are told to work out their own salvation ". Dr. Rosenstock holds that neither the authoritarian reform for the adult, nor the individualistic for the young is right. Both groups react on the actual situation, they do not respond.

Something is basically wrong with our education. The " spiritual authority of playground education " is not enough.

Education has been considered by some as playing with ideas. Teaching has to be non-committal. The teacher has " to degrade his living word to a means for the student's pleasure ". Dr. Rosenstock might have referred to the unfortunate idea that hardship and unpleasantness necessarily means " frustration " and therefore has to be avoided under all circumstances. (See on this the remarks by Dr. Ulich, below.) He might have emphasized even more that there is a fundamental difference, a difference of nature, between play and work and that to confuse these two is a sin, not as is often pretended against tradition, but against the very essence of reality.

Dr. Rosenstock's idea may perhaps be stated thus: The problem of youth is the problem of the adult. " The children are full of faith when the parents are—or should be—full of knowledge." Education, I would like to translate the author's notion, considers too much the child or the adolescent, as the case may be, and too little the adult who is the ultimate end and the true meaning of the age of youth. The life of a nation is divided between the older and the younger generations. Both face the same problems, but they do so each in his own way. A young generation wasting its time in playing instead of envisioning the problems of the nation and of the present, of course according to the categories of youth, is lost as much as it is when " it is advised to play ' Youth Congress ' like adults ".

To tell, as is done today, the young—and the older ones too for that matter—that the evils of society will one day be remedied by science is simply telling what is not true. Never will justice " emerge " from science, because science is utterly indifferent to all values. Such a doctrine amounts to a dulling and blunting of the sense of justice and of faith in the future. One might add, to these ideas of Dr. Rosenstock, that this unfounded and pernicious trust in science as the all-saving panacea destroys personal initiative and the sense of responsibility. All is left to the scientist, the specialist, who has to devise ways and means which the rest of the population then may adopt and carry out, but nobody has to cope directly, in a personal struggle, with the great problems. These problems may be of any kind; the specialist may be trusted to deal with them. This attitude of scientism gradually undermines the democratic way of life

which ultimately presupposes that each member of the community shares in the responsibility and takes part in the work. Dr. Mortimer Adler was telling the truth, although he couched it in a somewhat paradoxical form, when he called the professor a greater danger for democracy than Hitler. The professor becomes a danger only because and when the people delegate to him the task which is of the whole people and the responsibility which is of the whole nation and, therefore, of every individual citizen.

We have dwelt on the ideas of this author, because they sound the keynote of the other articles. There is, of course, no perfect agreement. Some remarks made by other contributors do not quite fit with the conceptions of Dr. Rosenstock. Before we pass to a necessarily briefer report on the rest of the book one additional remark imposes itself.

Dr. Rosenstock talks much about " faith ", but he does not mean religion. " We have," he writes, " reached the turning point of the Christian Era, in which the son must rise not against the father but against his being condemned to be a son always ". Is this truly the Christian conception? Is it not rather a narrow-minded, and because of this, an anti-Christian idea? The author has in mind, when speaking in this manner, it seems, the attitude taken by certain Dissenter groups; he illustrates it by a story referring to a member of such a group. He does not care to inquire what has been and is the teaching of the Church. Had he done so, he might have discovered that Catholicism, although strictly maintaining the fourth commandment, has always taken care to preserve the rights of the individual. Children, we read in St. Thomas, are under the authority of the parents as long as they are not capable of making fully responsible decisions themselves, but after they have reached the age of reason, they are essentially self-responsible. There is nothing of an obligation to " remain a son always ".

Also, one may justly ask, wherefrom shall come this so much needed " faith " if youth is not taught to conceive of the world as an ordered universe, having a definite meaning, and resting on unchangeable, eternal laws? How can youth arrive at the notion of man's essential dignity, and thus at the fundamentals of democracy, unless this dignity be guaranteed by an intelligible order of the world? All talk of human dignity is actually mean-

ingless and unconvincing, if it does not refer back to the great truths of Revelation. It is more than a mere fact of history that the notion of the human person and his dignity developed only after Christian Faith had spread over the ancient world. Human person and human dignity are Christian concepts. Uproot them from the soil of Christian Faith and they will shrivel and die.

Nothing can be found in this whole book which would point at any kind of acknowledgment of the basic facts referred to above. The diagnosis and the analysis of the existing evils and danger remains, to speak the language of medicine, mostly " symptomatic ", that is they but rarely trace these evils back to their true origin, and they do not understand fully wherefrom the dangers truly come.

R. H. Phelps, Assistant Dean of Harvard College, has an interesting article on " The Lesson of Europe " in which he discusses the European, principally the German, " Youth Movement ". His statements are instructive and correct. However, one would like to see one point advanced forcibly. One of the characteristics of this Youth Movement is that youth is no longer conceived as a stage leading to and finding fulfillment in adult life, but as an end in itself. This attitude has contributed noticeably towards widening the gulf between the generations.

Thatcher Winslow writes on " Youth in Crisis ". Unemployed youth is in a worse position than the unemployed adult who may rely on skill and experience. Youth, confused by the undermining of traditional beliefs and ideals, lacks the education, training and experience which may uphold the adult. "American youth is, on the whole, already apathetic and drifting ". Thus it may easily fall prey to all kinds of propaganda promising a better life. The potentialities of action and enthusiasm inherent to youth may then become a serious threat. How to arouse these potentialities and to steer them into the right channels is a concern with all the writers.

Some of the achievements, their assets and their defects, are analyzed by A. Williams, Administrator NYA, Mary H. S. Hayes, Director, Employment Division, NYA, and K. Holland of the American Youth Commission. The first of these three essays is on the " Role of the Schools ", the second on the " Private Agency ", whose task has, so Hayes says, evidently not without some regret, to be limited to experimentation and re-

search because the great organizations needed for carrying through any program are beyond the power of any private institution. The report, by Holland, on " Work Camps " is interesting and deserves close study.

What has been done is important enough. What might be done is more important still, since it is obvious that we are far from having solved the problems and found adequate means for coping with them. " The Next Campaign " has two sides; it is positive insofar as it considers projects and plans, negative insofar as it faces certain dangers. Of these " The Appeal of Totalitarianism ", G. S. Pettee, Instructor in Government at Harvard, tells us, is the most prominent.

Economic, social, and political forces are at work which will bring about inevitably deep-going changes. The problem is not whether to avoid these changes or not. They are unavoidable. The problem is whether or not we have learned enough from history, have a clear enough understanding of the situation and are truly willing to cope with the task. As Mr. Pettee puts it, " whether America can break the ancient limitations of human social change and change now by controlled adaptation instead of the old *ultima ratio* of violence with the wasteful hiatus of revolution ". The fulfillment of this condition depends mainly on the mentality of the younger generation whose future existence is at stake, but it depends largely also on ourselves. If youth, to recall the words of Dr. Rosenstock, has to supply the enthusiasm for and the faith in the future, the adults have to supply the knowledge of means. We have no right to optimism in this regard. Notwithstanding the enormous amount of learning accumulated, there is no true consciousness of the situation. " The potential of modern knowledge is gigantic, but the application is puerile ". " We seem as far as ever . . . from knowing how to pick out unbetraying goals, ends freed of vanity ".

Dr. Pettee is quite right, but why is it so? Where can man find " unbetraying goals ", when all has been done to make all values relative, to historize all morals, to shatter all belief in things eternal? " Unbetraying goals ", capable of persisting amidst all the vicissitudes of life and history, must be rooted in truth eternal. In a world of relativism, pragmatism, utilitarianism, and other equally destructive isms, there is no place for

such goals. It is not a question of eliminating vanity which, incidentally, is a hopeless task. It is a question of unveiling the unruly pride, the unfounded overrating of human nature, the false " humanism ", which drive man into forgetting his place in the order of being and thus deprive him of the only basis whereupon to stand in security.

Two things appear of paramount importance to Dr. Pettee. " We must never stop teaching the possibilities of modern life . . . We must find a way to give every young American the sense of pride in fruitful work ". Quite right, provided the " possibilities " are meant to include truly all possibilities, not only those of income, enjoyment, and satisfaction of vital needs, not only the values of civilization, of intellect, and emotion, but also the spiritual values. And " pride in fruitful work " ? Why should a man be proud of his work, however fruitful, if he has no true sense of worth? How can he have this sense if his order of values is either perverted or incomplete? To one who has no means of rooting human nature and society in eternity and no means of justifying the demands made on him by the ultimate values, the duty for or the pride in work can never become truly meaningful. What can you answer such a man, if he asks why should he do any work at all? If it is because of his subsistence, then it does not provide any reason for pride. If it is because of society, why should he work for society? Unless you are capable of justifying the demands of society by a metaphysics of human personality, and this means by a conception as stated in Psalm VIII (*Paulo minuisti eum ab angelis . . .*, the most concise and expressive summary of all philosophical anthropology to be found anywhere), unless you can refer him to such notions you cannot answer him at all.

This lack of an ultimate justification of all the ideas and proposals contained in this book is the reason why it leaves the reader unsatisfied and somewhat pessimistic. All that is said, or at least much of it, is quite acceptable, but it is not enough. The ideas float, as it were, in an empty void, and the proposals have no basis. This is also true of the remarks by Charles W. Taussig, of the NYA, " Towards a More Dynamic Democracy ". It is quite right that citizenship has to be, if Democracy is to persist, more than an abstract symbol. To conceive of citizenship as a

dignity, as a particularly important aspect of personal worth, however, man must first have the consciousness of this worth, and he can never attain it if his life is not based on a true appraisal of man's place in the order of being. Make man not the " crown of creation ", but the highest being of all, and you hurl him into an abyss of nothingness and confusion.

The more practical the suggestions become, the more one feels the lack of a sufficient foundation. Dr. R. Ulich, Professor of Education at Harvard, is perfectly right in demanding, in his article on " Constructive Education ", that development of ethical character be made a central aspect in education. Such a character " combines initiative with directedness of this initiative towards a worthy goal ". To this formula, the same remarks apply as are made above on Dr. Pettee's " unbetraying goals ". Dr. Ulich's comments on certain features of modern education, however, amount to a *pater peccavi.* He recognizes that overcoming obstacles and learning to do so with a certain joy is an essential necessity. For once, we do not hear of the dangers of " frustration ". The writer feels that it is " difficult to say " to what extent certain modern theories—Dewey's name is mentioned —have " increased the tendency towards not expecting much of children ". We are not interested in determining this extent, but we note, not without some satisfaction, the acknowledgment that these theories have, at least to some extent, contributed to creating a truly intolerable situation.

It ought to have become evident to every capable and critical mind not blinded by the many prejudices of " modernity " that the much praised modern education rests on a total misunderstanding of human nature in general and of children's nature in particular. A short time ago I saw a cartoon, depicting a very unhappy first-grade child standing before an easel and saying to teacher: " I don't want to express myself! I want to learn how to read and to write ". The criticism is perhaps bitter, but it is not far from truth. The psychologists, as they call themselves, who laid the foundations of modern education never understood human personality because they envisioned only the organism. The albino rat, this cherished pet of modern psychologists, is a charming and interesting animal but it does not teach us any-

thing on, say, human learning while finding its way through a maze " by trial and error ".[1]

Dr. Ulich, however, makes one more remarkable concession. He sees clearly that the problem of education centers around the great question of the relations between reason and faith. He has " no time to dwell on this tempting theme ". Had he found the time, his contribution would have made the book many times more important and also more useful. Even as Dr. Ulich's remarks stand, they are noteworthy. His notion of faith is somewhat vague. He speaks of faith arising, on one hand, " from the exercise of one's power in a stimulating environment " and, on the other, " from man's experience of his connectedness with life-spending and consoling energies ". The latter faith he calls religious. However vague the notion, it points in the right direction. So does the author when he demands that the " school in every part of its instruction show the student that deep thinking about man and nature leads beyond the immediate and tangible spheres into deeper dimensions of being." For a modern teacher of education, this is a remarkable admission. Usually we hear only that the " immediate and tangible spheres " are all about which man needs to be concerned. Only in regard to these spheres meaningful propositions are possible; only there verification exists; only there man finds the fullest satisfaction of his physical and intellectual needs. Things must stand pretty badly with modern education to make such comments and demands possible. The die-hards of modernity and positivism, of course, will hardly be impressed. Unfortunately, they suffer from an incurable blindness for facts and problems. No philosophy ever was so full of negations as positivism.

Space does not allow for a discussion of Dr. Ulich's practical suggestions, though they deserve serious consideration. Nor can we report on the last article, " Individualism and the Future ", by Professor F. J. Marx, of Queens College, New York, but it seems necessary to devote a final paragraph to a summary of the general impression one gathers from the study of this eminently significant and important work.

[1] Incidentally, the use of " error " in this context denotes the preconceived ideas back of this psychology. Error can exist only where there is the possibility of knowing the truth. To speak of " errors " made by the rat betrays an *a-priori* certainty of the essential identity of human and animal nature.

The book is, at the same time, a confession and a program, a critique and a challenge. It is a confession insofar as it recognizes, with remarkable sincerity, the insufficiency of the practical means adopted until now to solve the problems of youth. It is even more of a confession by its avowal that the difficulties rest not only with the practical devices, but mainly with the underlying principles. The defects inherent to the generally prevailing system of education are laid bare. One may wonder, in this regard, that the authors did not consider looking around for better principles and even methods. They might have found some valuable indications in regions where they, of course, do not suspect them. Envisioned as a program, the book contains many valuable suggestions which deserve to be studied carefully. The criticism of current educational methods, of the average mentality in regard to social, political, educational, philosophical issues ought to be considered seriously. Catholic education, although far from recognizing the validity of certain fundamental ideas alive in other educational systems, cannot but be influenced by these ideas to a certain extent. This influence is inevitable, because nobody can extricate himself totally from the network of commonly held notions and avoid being somewhat moulded by current trends of thought. It is a necessary consequence of the actual situation, that the Catholic educational institutions try to compete with those considered most advanced, most modern, most scientific. This competition can never lead to an abandonment of fundamentals. It consists, therefore, largely in adopting certain features which appear as secondary, or accidental. However, in such things like moulding the human mind, there is nothing which might be justly called accidental. The accidents receive their meaning from and owe their nature to the substance in which they inhere. One may believe himself to be making concessions only in minor points, and inadvertently catch, so to speak, the contagion. The more the other side begins to realize the inadequacy of their methods, the less reasons has Catholic Education to make any concessions. The program suggested in this book contains viewpoints which Catholic Education has indubitably the duty to consider. The criticisms sometimes apply to Catholic Education not less than to non-Catholic.

Finally, this book is a challenge. It asks for the serious co-operation of all Americans who care for the future of their country, for the welfare of their children, for the preservation of their ideals. It is a challenge particularly to Catholics. Here and now is the time to show what Catholic principles may achieve. It is not a question of being as modern as possible, of emulating in a half-hearted manner what others do enthusiastically. The question is whether or not the Catholic population of the United States will be capable of realizing the eternal principles with sufficient intensity so as to make them truly alive, so as to make them visible to others, so as to put them before the eyes of the Nation as a sure and well prepared way out of the difficulties and the crisis of our times.

There is, perhaps, no task more urgent today, than that the principles of Catholic philosophy, Catholic morals, Catholic education be stated in a manner to be intelligible to all. The late Cardinal Piffl, of Vienna, once remarked in a talk to Catholic students, that personal sanctification implies the duty of apostolic activity. The Apostles were not content to stay at home, to criticize, to assume a defensive attitude; they went forth and preached the Gospel. Heard by many and believed by few, they sowed the seed of truth. Theirs was a time as hungry for the good message as our time is. The message must be preached anew and in a new form in every age. The book on which these pages report tells us of people who are anxious to hear what may be of help. Let us not desert them.

RUDOLF ALLERS.

The Catholic University of America.

OUR LORD'S FAREWELL DISCOURSES—I.

UNDER the title: "Farewell Discourses," we include the 14th, 15th and 16th chapters of St. John's Gospel. Though we use the plural and consider each chapter a separate and complete discourse, they are not entirely separate and independent, but are closely united and form one harmonious whole. Each of the succeeding discourses takes up ideas and motives of the preceding, explains and develops them, and adds new truths to those already expounded.

St. John opens his account of the last evening which our Lord spent with His Apostles before His death with the words: "Jesus . . . having loved His own who were in the world, loved them to the end" (13:1). These words declare the intensity of the Lord's love for those who come to Him by faith and love, and are a compendium of all He did and said on this evening. Love moved Him to hold this quiet family feast before His death; love was the soul of the act of washing the Apostle's feet and of the institution of the Holy Eucharist. In the discourses that followed the Last Supper, it is love that takes leave of the Apostles and, after confiding all things to them, comforts, encourages and strengthens them in faith and hope. Love removes the veil from the future, when loved ones part, when death threatens and the weak deny and flee away. As comfort and strength for that dark hour, love points upward to Heaven, to the glory of renewed vision and union, a union which may be enjoyed already in this life.[1]

These discourses also form the conclusion and climax of our Lord's self-revelation. In them He reveals the nature and life of God in the Blessed Trinity, the union of the faithful with Him and the Father, the indwelling and sanctification of the faithful by the Holy Spirit. No new doctrines are revealed here, for all may be found in other parts of the Gospels. The greatest dogmas of faith are here expressed with such emphasis and clearness that the discourses rightly are called the consummation of divine revelation. They teach the distinct personality of the Son and His equality and consubstantiality with the Father; the divinity of the Holy Spirit, His distinct personality

[1] Cf. Bishop von Keppler, *Unseres Herrn Trost* (An explanation of the Farewell Discourses and Highpriestly Prayer of Jesus), pp. 1-2.

and His equality with the Father and the Son. The discourses reveal the union of the faithful with Jesus by a bond of love and obedience, and through Him their union with the Father and the Holy Spirit. In them is given the promise of the Advocate who abides forever with the Church, teaching, guiding and protecting her at all times.[2]

These discourses are also distinctive in their literary form. Other discourses of Jesus are developed along one trend of thought and are logically connected in all their parts. The "Farewell Discourses" are a heart to heart talk, a colloquy rather than a sermon, and to a great extent follow the emotions of the heart. Jesus instructs and teaches the Apostles; He also consoles and encourages them; He appeals to their minds, their wills, their hearts. There is a recurrence of the same thoughts and expressions, an interchange and interlacing of the same motives and appeals.

Because of the intertwining of motives and recurrence of topics and appeals throughout the discourses, some have thought it necessary to make reconstructions. We believe that any reconstruction or new allocation of verses is unnecessary, for there is sequence and progress in the discourses, with topics, motives and appeals in their rightful places. The apparent breaking off of the thought and return to it are explained by what is called the "psychological context." St. Chrysostom and St. Augustine frequently call attention to this in their homilies on these chapters. It consists simply in taking into consideration the situation, the time and purpose of the discourses, and the mind, sentiments and emotions of the Apostles.

It was the eve of the death of Jesus. Many things had occurred during the preceding days, and especially on this evening, which filled the Apostles with sorrow and foreboding. The 13th chapter records the prophecies regarding the betrayal and denial of the Lord by one of them. They are told that their Master is about to leave them, that they cannot now follow Him, that difficulties and struggles await them. In the discourses that follow these announcements it is the purpose of Jesus to forewarn and fore-arm them for the future, to strengthen them in faith and hope, to console and encourage them. On several

[2] Cf. Vosté, *Capita Selecta Evangelii sec. Joannem*, pp. 169-179.

occasions they interrupt with questions, and He also makes explicit mention of their thoughts, doubts and emotions. These things have a bearing on the sequence and development of the thought and constitute the psychological context, which should be taken into consideration along with the logical and grammatical connection between the parts of the discourses.

These articles, taking all these factors into consideration, propose to show that each discourse centers about certain leading thoughts and that there is unity and harmony throughout the discourses. Repetition of thoughts and truths at various points in the discourses will be seen fully justified, so that there is no need of making reconstructions or of supposing that St. John, without detriment to the authority and inspiration of the Scriptures, " assembled " thoughts expressed by our Lord on other occasions or made additions to the discourses delivered by our Lord at the Last Supper.

The First Discourse

During the evening, as pointed out above, the Apostles had heard many things that filled them with fear and sorrow. The thought of separation from Jesus seems to have overshadowed all else and to have been the predominant cause of their anxiety. Jesus consoles and encourages them, stating first the source of hope and strength in the time of trial and sorrow: *You believe in God, believe also in me.*[3]

Faith in God the Father and in Jesus Christ, His Son, is the Christian's chief source of strength. It is also the source of hope and consolation, and this is expressed also by the imperatives. Faith is placed first in these discourses because the greatest motive for hope and consolation can be understood only by faith. The faith which Jesus arouses and demands in the Apostles is Christian faith. Henceforth, faith in the Father and faith in His Son Jesus are inseparably united. One without the other is unthinkable; there can be no right and true faith in God without faith in Jesus. The hope and consolation given by faith is

[3] The Greek has *Pisteúete* in both clauses. The Vulgate renders the first with the indicative and the second with the imperative: " You believe in God, have the same faith in me." The Pesch., Armen. and Arab. render both with the imperative: " Believe in God, and believe in me." In either translation the sense remains the same, and both clauses are united by an inner consequence. Faith in Jesus has the same standing and importance as faith in God—He is, therefore, divine.

found in the Father's Home and the union to take place there. This is preceded by union with the Father and the Son through the Holy Spirit in this life. These are the main thoughts about which all others in the first discourse center.

THE FATHER'S HOME AND THE WAY TO HIM (2-11). Heaven, the Father's Home, is represented as a palace in which there are many mansions.[4] In order to strengthen them in this hope, Jesus tells them that He is not deceiving them with false promises. Were there no places for them in the Father's Home, He would have told them so. Now, He says: *I go to prepare a place for you.* This clause, introduced with ὅτι, presents some difficulty. Many older commentators understood the particle as recitative: "If there were no mansions, I would have told you *that* I go to prepare a place for you."[5] Later commentators, with few exceptions, translate with "because" and understand the clause to give proof that there are many mansions and the reason why Jesus departs. The places exist, as stated in the first clause; and now Jesus departs to make them ready for the Apostles. He prepares the places by re-opening Heaven and gaining grace through the Redemption; and after the Ascension, He continues the preparation as Mediator between God and man, "since He lives always to make intercession for them" (Heb. 7:25).

The consolation derived from this truth is increased by the promise of a homecoming and reunion (v. 3). When Heaven has been re-opened and the disciples have obtained the right to enter, Jesus will come and take them to Himself. At present He departs, but only for a time and for their sake. *I am coming again* cannot refer here to the Resurrection, because the Apostles were not then taken to Him. Opinions on this return are divided between "death" and the "Second Coming." Against the first it is urged that, in the New Testament, death is con-

[4] The "mansion" was a station along the highway where the traveler found rest and refreshment. There are many such places in Heaven; not only one place for the Son of God, but places for as many as receive Him, to whom He gave power of becoming sons of God. Indirectly, the verse points to a difference in merit and glory.

[5] This interpretation meets with a difficulty in the third verse, where Jesus tells them that He goes to prepare places. Two ways of overcoming this difficulty were proposed: Verse 2 speaks of predestination, verse 3 of actual entry into Heaven; and, verse 2 speaks of preparation in eternity, verse 3 of preparation in those who are to occupy the mansions. Maldonatus notes: "Utraque expositio dura est."

sidered as going to the Lord; against the second it is urged that reunion in Heaven, of which Jesus is evidently speaking, takes place immediately after death. The difficulty found in each opinion is best solved by uniting the two, for they are not mutually exclusive. In the Scriptures any act of God rewarding or punishing is designated as a visitation, a coming of God. The expression: "I am coming," may be understood in the same way here. Jesus comes to take His faithful to Himself at the time of their death; He comes again at the end of the world to take their bodies also and thus perfect their happiness.

The departure of Jesus should cause them no anxiety, for they know where He is going, and they also know the way to the Father (v. 4).[6] He has already told them that He is returning to the Father. They also know the way they are to take to the Father, for Jesus had declared that they would receive life through Him (Jo. 10:10), and that it is the will of the Father that all whom He receives should be raised up on the last day (Jo. 6:39). They know that the way to salvation, to the Father, is faith in Jesus. This appeal to their knowledge seems strange to St. Thomas. He does not understand, and his statement and question express a desire for further instruction on the way to the Father.

Replying to St. Thomas, Jesus explains that He is the way to the Father: *I am the Way, and the Truth, and the Life* (v. 6). Union with Him by faith is the only way to salvation and to the Father (cf. Acts 4:12). Through Him man is translated from the kingdom of darkness into the kingdom of light; through Him man is reconciled to God; and through His word and example man is shown the way in which he must walk. Jesus is the Way, because He is the Truth and the Life. He is personally and essentially the Truth, who alone can teach the way to salvation (Jo. 1: 18; 8: 12). He is also the Life and the source and donor of supernatural life in man (Jo. 5: 26; 11: 25-26). Since Jesus is the Way, the Truth, and the Life, no one can come to the Father except through Him. The coming to the Father in this verse is union with Him in Heaven, the goal of the

[6] The "way" in verse 4 is the way the Apostles are to take, not the way which Jesus now takes, i. e. the way of the Cross. For, in the preceding verses Jesus has spoken of the Apostles going to Heaven, and in the following verses He speaks of the way they are to take.

Apostles. Jesus goes to the Father; the Apostles have the same goal, and Jesus is the Way that leads to this goal.[7]

The Father, to whom they are going, can be seen and known even in this life (v. 7). Knowledge of the Father comes through knowledge of Jesus. *If you had known me* is a mild reproach because of the imperfect knowledge manifested in the question of St. Thomas. They had not fully recognized His divinity and consubstantiality with the Father. Had they known Him as the Son of God, they would also have known the Father. "They saw His perfect resembling Son, but needed the truth impressed upon them that exactly as the Son, whom they see, so also is the Father, whom they do not see" (St. Augustine). But from this hour onward, "henceforth", they will know and see the Father, because Jesus so directs their thoughts to Himself and the Father that they now begin to see the Father in Him.

St. Philip interrupts to ask for a more direct manifestation of the Father, desiring to see Him with bodily eyes. The reply of Jesus in verse 9 contains a reproof of Philip's misunderstanding and an appeal to faith. If Philip had known Jesus as he should, he would not ask for a manifestation of the Father. Jesus has spoken so often of the Father in Heaven and has worked so many miracles that showed forth the power of the Father, that those who heard and saw Jesus also heard and saw the Father. Jesus expressly states: *He who sees me sees also the Father.* The request of Philip is superfluous; there can be no greater manifestation of the Divinity in this life than that made through Jesus. Because of the unity of nature, whoever sees Jesus with the eyes of faith sees also the Father.

This truth is so important that Jesus confirms it by appealing to His words and works (v. 10-11). Of His words He says: *I speak not on my own authority.* His words are divine truth

[7] Many Fathers and commentators understand "Truth and Life" as coordinate with "Way." This is less likely, for one is figurative and the other two are abstract. "Truth and Life" cannot be the terminus of "Way," for the Way leads to the Father. Most modern commentators see in "Truth and Life" an explanation of the "Way": "Christus est nobis via ad Patrem, utpote veritas Dei nobis revelata et vita Dei nobis communicata" (Vosté, *op. cit.*, p. 161). "This brief and powerful word of the Lord belongs to that class of sentences which is to be compared to lightning that illumines from one end to the other, and which like the sun lights up wide fields of thought and duty. The Christian's whole mode of life, the first principles of Christian morality, the source of all graces of Christianity, cannot be summed up in simpler or more sublime words" (Keppler, *op. cit.*, p. 75).

and bear witness to His equality with the Father. He does not speak as separated from the Father, but united with Him. When He speaks, it is likewise the Father who speaks (cf. Jo. 7: 16, 8: 26). Of His works He says: *The Father dwelling in me, it is He who does the works.* Jesus performed miracles by divine power proper to Himself; and since divine power and divine nature are one, these works are also performed by the Father. Jesus and the Father are one principle of operation. Addressing all the Apostles, He admonishes them to faith in Him and appeals to His works as proof that He and the Father are one.

"A pisteúete concludes this part of the discourse, just as a pisteúete introduced it. All the power of consolation contained in the preceding words rests on faith. Faith always remains the answer to the statement of Thomas and the request of Philip. Through faith in the Son of God, the way and the goal are clear; through faith in Him there is already granted what Philip requested" (Keppler, *op. cit.*, p. 84).

UNION WITH THE FATHER AND SON IN THIS LIFE (12-24). On the admonition to believe because of His miracles there follows a solemn promise which forms the transition to the second part of the discourse. The promise is made to the Apostles, but it also includes others. The sentence of verse 12 is general: *He who believes* will perform, not only the works of Jesus, but even greater works. The greater works are not only miracles, but also the greatest work of Jesus, the salvation of men through the Kingdom of God. The Apostles were to continue the work begun by Jesus, they were to preach and propagate the Kingdom and confirm their preaching by many signs and wonders (cf. Mk. 16:17-20). Their work, in visible effects and external glory, was crowned with greater success than the work of Jesus when He walked among men. "He who believes in me" does these greater works, showing that the Apostles and the faithful do not perform them by their own power, but by the power of Jesus. This truth is stated more explicitly in the last part of this verse and in verses 13 and 14.

Because I am going to the Father gives the reason why they will do these greater works. He is going to the Father and His work among men is to be continued by others. When He goes

to the Father, He enters into glory and a new era begins. He had humbled Himself, taking the form of a servant; but now He is exalted in glory. His Kingdom will emerge from the obscurity of Judea and show its power, and the power of its Founder, to the whole world. The fullness of grace and salvation will be made manifest to all through the ministry of the Apostles.

Verses 13 and 14 state the means by which the Apostles and those who believe in Jesus obtain grace to do greater works. The means is prayer in the Name of Jesus, by which union with Him is expressed. "Prayer in the Name of Jesus" is prayer in union with Him, and this union is established by faith in Him as the Messias and Son of God. From this meaning, there follow the particular meanings: Prayer according to His mind, prayer through His merits, prayer by invoking His name. Though *whatever you ask* is a general promise, it seems to be restricted by the context to what pertains to the Apostolic office and the salvation of souls. Such a prayer—in union with Jesus and for the interests of the Kingdom—is promised absolute hearing. Jesus now expressly states that He is the one who performs the greater works: *Whatever you ask in my name, that will I do.* The part of the Apostles and faithful in performing the greater work lies essentially in faith and prayer. Faith in Jesus is the first bond of union with Him, and the works performed through faith and prayer in His name are the first external expressions of this union.

Verse 15, which admonishes them to prove their love by keeping the commandments, appears to be abruptly introduced into the context. A slight difference of opinion has existed on its interpretation. Thus, St. Chrysostom considered it a condition upon which prayer is heard, and St. Augustine considered it a condition for receiving the Holy Spirit. In favor of this second explanation is the fact that prayer is no longer mentioned, and the condition for efficacious prayer was already stated in the preceding. Jesus has been speaking of union with Him in work, and now begins to speak of union with Him in the life of grace. Bridging over and uniting the two, is the statement: *If you love me, keep my commandments.* If the condition is verified—and it is taken for granted that it is—then it necessarily follows that they will keep His commandments. Love begets obedience, and

obedience is the only sure and real sign of love. Love forms the second bond of union with Jesus, and keeping the commandments is the second external manifestation of this union. These two prepare the soul for the more intimate union which is brought about by the Holy Spirit.

If the condition of love and obedience is verified, Jesus will ask the Father, and He will send them *another Advocate*.[8] As God, Jesus sends the Holy Spirit (Jo. 15:26; 16:7); as God-Man and Mediator, He has merited and impetrates the sending of the Holy Spirit. The sending of the Son and the Holy Spirit into the world was according to the eternal decrees of God, but with a difference: The sending of the Son was an act of pure mercy and love; the sending of the Holy Spirit was also an act of love, but merited through the Redemption. Hence, the Son asks that He be sent. Jesus wishes here to impress upon the Apostles that as God sent Him, so also would He send another; that though He departs, He will not cease His care for them.

The Holy Spirit, they are promised, will dwell with them forever. If the promise is made to the Apostles alone, it means that the Holy Spirit will remain with them until their death. If it is made to them as a college, it means that the Holy Spirit will abide with them and their successors until the end of time. The Advocate is *the Spirit of Truth,* because He proceeds from the Truth, His essence is Truth, and He teaches the Truth. As the Spirit of Truth, He is the aid and protection needed by the Apostles for their sanctification and for their mission into a world whose spirit is the spirit of falsehood (I Jo. 4: 6).

The world cannot receive the Holy Spirit *because it neither sees Him nor knows Him.* If the "seeing" is spiritual, it is synonymous with "knowing," and both terms are used for the sake of emphasis. If the "seeing" is corporal, it gives the reason why the world does not know the Spirit. The world knows and

[8] In the New Testament, the word *Parakletos* is found only in the writings of St. John. In the classics and the Talmud the word is used in the meaning of "advocate" and "patron." It is the office of the advocate and patron to suggest to his client what is useful and exhort him to it, to console him when sorrowful and to intercede for him when in need, to strengthen and defend him in the time of trial. The Holy Spirit is called "another" Advocate because He comes to take the place of Jesus who is also an Advocate (I Jo. 2: 1). He is, therefore, a Person distinct from the Father and the Son. "The marvel of this discourse is that it has struck down contrary heresies with a single blow. By saying 'another' He shows the distinction of persons, and by 'advocate' the unity of substance" (St. Chrysostom).

understands only what falls under the senses, for " the sensual man does not perceive the things that are of the Spirit of God, for it is foolishness to him and he cannot understand " (1 Cor. 2:14). Reversing the order of the words, Jesus tells them that they shall know the Holy Spirit, *because He will dwell with you, and be in you.* " Dwell with " denotes a lasting state and continuous relation; " be in " denotes the indwelling of the Holy Spirit in the soul of the just (Rom. 8: 9, I Cor. 3: 16).

The coming of another Advocate might not now fully console the Apostles. Jesus, therefore, tells them that He is not leaving them orphans, but will come to them again (v. 18). Since this verse is closely connected with the following, the return of Jesus will take place soon. It is a return for them, not for the world; a return that will bring perfect knowledge of His relation to the Father and their relation to Him; a return that will establish a closer bond of union with Him and the Father. For these reasons, Jesus is not speaking here of His return at the end of the world. His return at the Resurrection did not fulfill all the points mentioned and is excluded, if taken alone. The fulfillment of this promise began with the Resurrection and was perfected with the coming of the Holy Spirit. The manifestations of the Risen Lord strengthened their faith and increased their knowledge, and led them from purely corporal vision (before His death) through corporal-spiritual vision (after the Resurrection) to purely spiritual vision (after Pentecost). He returned to them visibly at the Resurrection, invisibly with the Holy Spirit on Pentecost.

The return of Jesus is described in verses 19-21, and this description shows that He is speaking of spiritual vision and union. After a little while the world will see Him no more, for after His death He showed Himself to the disciples only. They will see Him, corporally after Easter and spiritually after Pentecost; for Jesus says: *I live and you shall live.* He lives always, for He is the Life and the author of life in man. They will live a new and higher life, because they will participate in His life.

A fuller and more perfect knowledge is promised the Apostles *in that day,* i. e., the day of spiritual vision after Easter and Pentecost (v. 20). They will receive knowledge of the relation between Jesus and the Father: *That I am in my Father.* They

will know Him as the Son of God, begotten by the Father in the sameness of nature. They will also know and experience the intimate relation between themselves and Jesus: *You in me, and I in you.* They will " live together with Christ " (Rom. 6:8). These truths became clear to the Apostles after the Resurrection; and their understanding of them was made perfect with the coming of the Holy Spirit.

The nature of the Union and the manner in which it is brought about is explained in verse 21. The words of Jesus are general in character: *He who has my commandments*—whoever accepts them with faith, *and keeps them*—makes his life conform to them, *he it is who loves me*—love of Jesus is true only when it includes faith and obedience. This constitutes the first element in the Mystical Union. The second element is: *He will be loved by my Father, and I will love him.* Whoever loves Jesus is loved by the Father and Jesus. It is intimated here, expressly declared later, that union with Jesus means union also with the Father. The result of this mutual love is called a " manifestation " of Jesus to the soul.

St. Jude interrupts our Lord's explanation to ask the reason for not manifesting Himself to the world.[9] The question affords Him occasion to emphasize the spiritual nature of the manifestation and the necessity of love (v. 23). Love is the principle and source of the Mystical Union, and love distinguishes the disciple from the world. Obedience to the word of Jesus is necessarily connected with this love. He who loves and obeys Jesus, is loved by the Father, and both the Father and the Son come and dwell with him. The manifestation—*We will come*—is internal and spiritual; the union—*make our abode*—is permanent. This manifestation is granted to the disciples alone, not to the world. The general sentence of verse 24 states the reason why the manifestation is not made to the world, and fully answers the question of St. Jude. Jesus will not manifest Himself to the world because it neither loves Him nor keeps His word. Rejecting His word, the world also rejects the word of

[9] St. Jude's question is prompted by the Messianic expectations which the words of Jesus contradict. The people generally expected that the Messias would manifest himself in glory and establish a world-wide temporal kingdom. The Apostles shared this view in part, and St. Jude's question is one that might naturally be expected under the circumstances.

the Father; for the word of Jesus is the word of the Father who sent Him.

RESUME OF THE DISCOURSE (25-31). The Apostles had interrupted our Lord three times, showing that there were many things they did not understand. He answered their questions and resolved their doubts. Lest they fear for the future, when He will no longer be with them, He again promises the Holy Spirit who will teach them all things.

He now declares that the Father will send the Holy Spirit in His name (v. 26). To send the Holy Spirit "in the name of Jesus" means in union with Him and to continue His work. The Holy Spirit will teach them *all things,* so that there will be no doubts, no ignorance, no uncertainty concerning those things which they are to believe and teach. He will complete the deposit of faith, and His teaching is a continuation and further development of the teaching of Jesus. He will also bring to their minds all that Jesus has taught them, and thus give them a clearer understanding of the doctrine of Jesus.[10]

From verse 27 onward, Jesus again speaks of His departure. *Peace I leave with you* is not a mere parting salutation, nor a simple wish, but a heritage He bequeathes them. The peace which He grants comprises all good; it is the sum total of all Messianic blessings. He calls it *My peace,* the peace which belongs to Him as His own, the undisturbed tranquility of soul which was His at all times and in all circumstances. This peace, which comes from union with God, Jesus now grants to His disciples. The world can give but a mere wish which is frequently an empty formula, powerless and often untrue. He grants true and abiding peace, the possession of which will remove all fear and anxiety for the future.

The departure of Jesus should cause no anxiety for themselves, because the parting will not be forever. He will return to them, as He has already said. They should have no sorrow or anxiety on His account, for He is returning to the Father. Rather, they should be glad for His sake; "His human nature is to be con-

[10] On this promise rests our unshaken faith in the truth of all that the Apostles have transmitted of the life and teaching of Jesus. They are promised the aid of the Spirit of Truth in understanding and preaching the doctrine of Jesus. Since the Holy Spirit is promised for the continuation of the work and mission of Jesus, the promise is also the basis for faith in the infallibility of the Church founded upon the Apostles.

gratulated on being so assumed by the Word as to be constituted immortal in Heaven" (St. Augustine). He is going to the Father from whom He will receive honor and glory. He intimates this by saying: *The Father is greater than I.* Jesus here speaks of a temporal relation to the Father which now comes to an end; and the Father is greater than Jesus returning in His human nature. The Fathers offered two explanations of the text against the Arians: 1) The Father is unbegotten, the beginning and fount of the Divinity, the Son is begotten; and the greater and less is placed in the Trinity without any detriment to the equality and consubstantiality of the Father and the Son. 2) The comparison is made by reason of the present state of the Son; "The Father and Son are equal in as much as the the Word is God, the Father is greater in as much as the Word was made flesh" (St. Augustine). Apart from any other consideration, the first explanation does not fit the context; for it does not give a reason why the Apostles should rejoice at the return to the Father. In accepting the second explanation, we should remember that Jesus does not compare His humanity with the Father, but His present state of humility. This now changes and the glory which He had with the Father from the beginning is given to His humanity also. The words of Jesus are accommodated to the understanding of the Apostles and in no way contradict His claim to equality with the Father, a claim also made in these discourses.

Jesus has told them that He enters into glory so that, when they see Him no longer, they may believe that He is with the Father and will come to them again. He now speaks of the immediate future (v. 30). *The prince of the world* is Satan who instigated Judas to betray the Lord and had his hour of apparent triumph in the death of Jesus (Lk. 22: 3, Jo. 12: 31, Lk. 22: 53). He comes against Jesus, but in Him *he has nothing* which he can call his own. Satan rules over the world and sinners who are his servants (I Jo. 3: 8, 2 Pt. 2: 19), and he has empire over death, because of sin (Heb. 2: 14). But he has no power over Jesus who is sinless.

Jesus goes to suffering and death, not because He is powerless, but in order that the world may know that He loves the Father and keeps His commandment (v. 31). Through His sufferings

and death the world is given an example of love that is stronger than death, an example of obedience that sacrifices all in order that the decree of Redemption may be accomplished. He has told the Apostles that obedience is the sign and necessary consequence of love, and now He is to give them an example of obedience even to the death on the cross.

The last words of the discourse: *Arise, let us go hence,* do not mark the departure from the cenacle. For, it is hardly probable that the two remaining discourses and the prayer of Jesus were spoken in the city streets or along the way to Gethsemane. The actual departure for Gethsemane is indicated in 18: 1. We would say that, at the word of Jesus expressing His desire to begin His sufferings, the Apostles arose from table and prepared to depart. With them gathered about Him, Jesus continues the discourses.

RAYMOND F. STOLL.

Norwood, Ohio.

[This is the first of a series of three articles. The second will appear in our March number.]

OUR LADY'S INTERCESSORY ROLE IN THE BYZANTINE LITURGY.

TO Saint Ignatius of Loyola is ascribed the profound observation that among the genuine notes of the orthodox spirit is an attachment to the Liturgy of the Church. We may extend the application of this remark specifically to those liturgical practices which translate Our Lady's share in the far-reaching economy of man's redemption into a speech which accommodates itself to our hearts; for history will bear witness that a notable degree of deviation from the Catholic spirit of devotion to the Mother of God has often preceded unhappy defections from the faith. Indeed, the activity of this spirit is one of the most marked and, to the historian of faith and opinion, one of the most consoling marks of the substantial identity underlying the often perplexing diversity of accidents characteristic of the liturgical prayer-forms of the Eastern and Western Church.

The essential unity of Catholic belief, be it Oriental or Occidental, in the efficacy of Mary's intercessory power is perhaps better demonstrated from liturgical formulae. Although we in the West can point to a well-developed theological literature devoted to the exposition, on philosophical and moral grounds, of the dogmatic truths embedded in our liturgical prayers, the same cannot be said of the Russian Church, where, despite the richness and variety of liturgical *monumenta,* theological writing and development has not proceeded as extensively as in the West.

For this there are many reasons, and the Western student, who is betrayed, very naturally, into a quite understandable feeling of astonishment on his first contact with the paucity of Russian theological literature, will do well to keep them in mind. A comparison so favorable to Western theologians (while existent in general), is even more notable in so far as Marian literature is concerned. As the Abbé Christophe Dumont has pointed out, " the question of investigating to what degree and in what manner divine graces are obtained by us through the mediation of the Blessed Virgin would seem never to have excited the

curiosity of Russian theologians ".[1] Nineteenth century works on the Immaculate Conception, like that of Professor Lebedeff and other adherents of the Orthodox Church, or, more recently, of Fr. Serge Boulgakoff of the Russian Orthodox Theological Institute of Paris, need not concern us here. Their purpose is not constructive, but is, professedly, to combat " Catholic pretentions "; and their interest is not theological or devotional but polemical.

Among the psychological reasons for this apparent indifference and the consequent *lacuna* in Russian theological literature may, perhaps, be that distaste for precision which often distinguishes the Russian from the Western mind; while, in the historical field, we may recall that the denial by the Protestant Reformers of Our Lady's unique place in the Divine Plan gave to Western writers an urgent cause, which was never present to Russian Christians, for the investigation, development, and explanation of this doctrine. It has been suggested, too, that the very notable prominence given to Our Lady in the liturgical prayers and functions of the Byzantine Church may be the chief reason that no further elucidation of her intercessory rôle seemed necessary to theologians of that Communion. A survey of the wondrously rich variety of liturgical texts and practices, however brief such a survey be, goes far to substantiate this explanation and to enforce the thought that the meagre quality of purely formal theological material is compensated for by the educational and doctrinal character of the Byzantine ceremonial and prayer life. When followed by people who understand it, this would seem to serve as a substitute for the more formal type of doctrinal instruction to which we in the West, under pressure of character and circumstance, have grown so accustomed and which we consider the universal norm.

Religious critics who, for one reason or another, have misunderstood, ignored, or even deliberately set aside the profound doctrinal and psychological considerations which have determined the teaching of the Western Church on the subject of Mary the Mother of God, might well think that the position

[1] Christophe Dumont, O.P., " L'Intercession de Marie dans la Tradition Orientale ", *Supplément à la " Vie Spirituelle "*, 1 Jan. 1939; tome lviii, no. 1. My debt to this interesting and scholarly study of the question will become increasingly apparent to readers of these notes.

which she occupies in the public liturgy as well as in the prayer-life of Eastern Christians is of a nature to make the devotion of Roman Catholics appear, by contrast, restrained and even limited in its nature and range.

The very place occupied by images and representations of Our Lady in the Byzantine church edifice alone is sufficient to indicate this. When this impression is further substantiated, as we shall see from our citation of liturgical texts, by the unique and wholly remarkable place which she occupies in the prayers of the Liturgy, we will more deeply appreciate the force of the observation and criticism. A thorough grasp of the radical notion upon which the whole idea of Marian intercession rests, however, will prevent us from falling into the error of thinking excessive the prolix and exuberant liturgical effusions of the Byzantines, which contrast so strongly with the more sober expression of Latin Christianity.

The visitor to a Church of the Byzantine Rite will be struck immediately by the prominence given to the Mother of God in the iconographical appointment of the Church Sanctuary. We are, of course, accustomed to seeing statues, pictures, even chapels of Our Lady in our Latin churches, but we know that, however personally repugnant such a course might appear to most of us, it would yet be acting within the law were one of us to construct a church or chapel in which a representation of Our Lady would not be evident. The Byzantines are, however, strictly obliged, as the Abbé Dumont points out, to decorate the *Ikonostasis* or screen separating the nave or crossing from the Sanctuary, with a representation of the Annunciation, thus recalling to the faithful that it is through Mary that we are incorporated into the great system of the Redemption.[2] Moreover, just as at the right of the *Royal Door* in this screen is found a figure of Our Lord, at its left may be seen Our Lady. Thus is the lesson enforced that, even materially, Mary is the gate through which the Redeemer comes to us, and through which we pass to Him. To this figure will come, now and again in the course of the service, the Celebrant and his chief minister, supplicating the Mother of God to aid his prayers; and no cere-

[2] Dumont, *op. cit.*, p. 6.

mony concludes but with a final tribute of prayer or incense offered to Our Lady.[3]

It may readily be understood how strikingly impressive and how effective is this constant recourse to Our Lady. It instructs church-goers in the power and efficacy of her intercession and, in actual poetry of word and movement, sets before them the practical application of the doctrine. This idea is stressed repeatedly in the very words of the Liturgy.

For one unfamiliar with the Byzantine service it may conveniently be noted that it is divided in a manner roughly corresponding to that of our Latin liturgy, although its parts are differently formed. The Office is, as it were, a precious setting encasing the Jewel beyond price, the Mass. We find Vespers, Complin, the Midnight Office (without a Latin counterpart), Matins (which comprise Lauds as an integral part), Prime, Terce, Sext, and None. The Mass is used in two forms: the Canon of S. John Chrysostom, employed throughout the year, and the Canon of S. Basil, confined to five Lenten Sundays and a few other occasions. For our present purpose we will not find any noteworthy differences in the service, whichever of the two Canons be used.

During the preparation, which is made before the closed doors of the *Ikonostasis*, mention is made of Our Lady in the appointed prayers, and after the Celebrant and Deacon have offered their supplications before the Ikon of Our Lord they are directed to go before that of Our Lady and to say:

> Thou who art the font of mercy, O Mother of God, vouchsafe us thy compassion. Look down upon a sinful people, show thy power as always. Hoping in thee we cry thee Hail, as did once Gabriel, the Captain of the Angels.[4]

According to the rubrics only one of the particles of leavened bread which the priest now prepares will be consecrated. This,

[3] Cf. our *Antiphonae finales post Divinum Officium*. In monastic churches the choir generally proceeds to the Lady Chapel to sing them at the conclusion of the Office, and the custom has, at various times, obtained in other than monastic churches: it is, or was at one time, very general in France, many of the neo-Gallican liturgical books refer to it as a *Statio* and either imply or direct a procession beforehand.

[4] Dom Placid de Meester, O.S.B., *The Divine Liturgy of our father among the saints, John Chrysostom*. English translation by the Benedictines of Stanbrook. London: Burns, Oates, and Washbourne, 1926, p. 5.

cubic in shape, is called the lamb, and represents Christ. Other particles of bread are set aside by the priest to represent Our Lady, the Saints, the ecclesiastical hierarchy, and the faithful living and dead. All these retain their merely representative character throughout the sacrifice; but it is surely significant to see the particle representing Our Lady placed at the right of the Paten with a prayer that God will accept the sacrifice about to be offered. It recalls indeed the words of the Psalmist, "Astitit Regina a dextris tuis in vestitu deaurato" (ps. 44), actually used at this point in the service, and it may remind Latins of the beautiful and moving Offertory Anthem found in the Roman Missal for the Feast of the Seven Dolors of Our Lady.

As the Liturgy progresses there occur a number of Litanies; each of them is terminated by this invocation:

> Remembering our most holy, most pure, all blessed and glorious Sovereign, the Mother of God, Mary ever a Virgin, and all the Saints, we each offer ourselves and our lives to Christ our God.[5]

These words set forth not only the royalty, the divine maternity, and the virginity of Mary, they emphasize the individual and the collective character of salvation while affirming the rôle of Our Lady as Mediatrix of Graces.

After the Consecration, there is found, in the Liturgy of S. Basil, a hymn:

> At thought of thee, full of grace, all creation rejoices, choirs of angels join their voices to ours; O sacred temple, garden of the spirit, praise of virgins, of whom the Infant God took flesh. He has made of thy body his altar and thy womb contains what the skies cannot. At thought of thee, full of grace, all creation rejoices. Glory to thee.[6]

We may offer a parallel in our Latin hymn:

> Virgo Dei genitrix, quem totus non capit orbis,
> In tua se clausit viscera, factus homo.

Although not all the prayers in which mention is made of Our Blessed Lady are prayers purely of intercession, even those

[5] Cf. Dumont, *op. cit.*, p. 9.

[6] Cf. *La Liturgie de Saint Basile le Grand, traduction du texte Slave en usage dans l'Église Russe.* Paris: Centre d'Études "Istina", s.a., pp. 40, 41.

which are devoted to her praise and glorification serve to bring forcibly to mind the great rôle taken by the Mother of God in the plan of our Redemption as it was effected on earth and as it is renewed daily upon the altars of the Catholic Church. It is true that these prayers are many and frequent, perhaps to Western ears almost redundant; yet for their Oriental hearers, to whom, as it ought be recalled, they were originally intended to appeal, these words have succeeded in creating a spiritual and, so to speak, doctrinal *ethos* which exerts a penetrating influence upon devotional life. The special title under which Mary is most often invoked, that of her Divine Maternity, sets her intercessory office apart from and above that of the saints who are so frequently invoked with her.

A cursory survey of the Ordinary Prayers of the Byzantine Mass displays more than a dozen explicit invocations of the Mother of God, and this number would be greatly increased were we to take into account the proper texts of praise and glorification assigned to the feasts of Our Lady. In the Latin Liturgy, prayers are addressed directly to God.[7] In the Byzantine Liturgy this is not so, and we frequently find direct appeals to Our Lady, couched in a confident language which seems, at times, almost bold to Western ears. Especially is this true of the Office prayers. " As if again to emphasise ", writes Abbé Dumont, " that in the field of prayer nothing is done but by and through Mary" ,[8] there are found in the entire course of the Divine Office no liturgical formulae of any importance which lack a passage directly invoking Our Lady. These passages, to which is given the general name *Theotokia* (*Theotokos*: the Mother of God), may be considered as paralleling and going beyond the final strophes with which we are accustomed to conclude the hymns occurring on feasts and within octaves of Our Lady. In the Byzantine Rite their occurrence is not so restricted as with us: they form a constant part of the Office.

[7] Texts like " Recordare Virgo Mater . . . " (Offer. in Missa de Sept. Dolor. B. M. V.) and " Sancta Maria succure miseris . . . " (Ant. ad Mag., Comm. Fest. B. M. V.) are not really exceptions in the sense I have in view here, inasmuch as they call upon Our Lady to invoke God for us. The *Alma Redemptoris,* with its " peccatorum miserere " is somewhat more analogous; but the versicle and response which follow immediately may be taken as directly modifying these words.

[8] Dumont, *op. cit.*, p. 12.

Perhaps one of the most beautiful of these Theotokia is that called of the third tone, which is chanted at the ordinary Sunday Vespers between Pentecost and Lent. Particularly notable is its dogmatic fulness and exactitude, a characteristic which makes particularly appropriate the name of *dogmatiki* applied to such passages.

> How can one fail to be struck with wonder, O most chaste Virgin, at the Infant born of thy divine espousals! For thou, Immaculate, without knowing man, hast brought forth the Child without fleshly father Who was born of the Father alone from all Eternity. He has suffered no change, no admixture, no division, but has kept the two natures in their wholeness. Do Thou, O Virgin Mother and Sovereign Lady, pray to Him for the salvation of the souls of those who confess thee, according to the true faith, as the very Mother of God.[9]

Scarcely less beautiful is the Theotokion of Sext:

> Fearful because of our many sins, we call upon thee, O Virgin Mother of God, to pray to Him Who was born of thee, for the prayer of a mother most excites the loving-kindness of the Lord. Despise not, O most pure, the prayer of sinners, for He is merciful and a Saviour, He Who for us willed to suffer so much.[10]

Even when, as at None, the hour of the Crucifixion, the Theotokion is addressed directly to Christ, it is to ask Him to hear the prayers of His Mother on behalf of sinners:

> Thou Who for us took flesh of the Virgin and Who in Thy goodness didst suffer crucifixion, Who by death hast conquered death, and Who hast risen because Thou art God, despise not Thy creation. Show forth Thy mercy to men, Thou Who art full of loving-kindness; hear the Mother of God, whom Thou didst give to the world, and who prays for us: Save, O Lord, despairing men.[11]

The Theotokion appointed for Lenten Terce will recall to us a suggestion of our *Alma Redemptoris Mater*:

> Hope, advocate, and refuge of Christians, impregnable wall of defence, safe haven of the hard-pressed, all this thou art, O most pure

[9] Cf. Dumont, *op. cit.*, p. 13.
[10] Cf. Dumont, *op. cit.*, p. 14.
[11] Cf. Dumont, *op. cit.*, p. 15.

Mother of God. Save the world by thine unceasing prayer, and be mindful of us, all glorious Virgin.[12]

At Matins of Our Lady there occurs, again and again, the refrain, " All Holy Mother of God, save us ". Here is an instance of that boldness of direct address to Our Lady, which is more familiar to Latin Catholics in the prayers of private devotion than in the public liturgy of the Church. Yet, despite the many recurrences of direct appeals to Our Lady, it would be a mistake to suppose that a theological rather than a psychological difference is indicated between the Latin and the Byzantine liturgies. It is clear from the more explicit texts that whenever Mary is called upon to save us it is by grace of her all powerful intercession with Her divine Son, who is, strictly speaking, our only Advocate and Mediator in the most exact (i. e., not an accommodated) sense. There is no fundamental difference in the doctrine of the two liturgies: Mary, although given semi-divine honor in the Liturgy, is the Child as well as the Spouse of the Holy Spirit, the first of created beings albeit a creature immeasurably above both disembodied spirits and sinful humanity. Rome, in restricting verbally as well as theologically her liturgical invocation of Our Lady to petitions that she pray for us, if more formally careful in her outward expression than the *furor poeticus* of the Byzantines indicates them to be, is not more fundamentally cognisant of the fact that we invoke Our Lady as an intercessor with God, an advocate and mediatrix it is true, even as co-redemptrix, yet in not precisely the same sense as is the right and due of the Infinite Saviour who created both the stainless Lily of Israel and sin-burdened humanity who beseech her pure and holy prayers. We may find a clear expression of this thought in another Byzantine liturgical text:

O joyful Mother of God, save those who praise thee.—Save thy servants from evil, for all we turn to thee, first after God, as a strong wall of defense and an unfailing help.[13]

And again:

[12] Cf. Dumont, *loc. cit.*, and the text, " Quae est ista . . . terribilis ut castrorum acies ordinata ", as applied to Our Lady in the Latin Liturgy.

[13] Cf. Dumont, *op. cit.*, p. 16.

> In giving birth to our Salvation, thou hast redeemed those who languished in sin. Be joyful, O thou joyous one, the Lord is with thee, for through thee has He given to the world His great loving-kindness.[14]

Here is clearly expressed the foundation of Our Lady's unique intercessory power. It is in virtue of her divine maternity that we may so boldly invoke her, and it is that same divine maternity which gives her, as Abbé Dumont puts it, "a strict right to receive the favors of her Divine Son, and a special freedom of approach to Him".[15] Her intercession extends to all and touches everything: it is conditioned only by the faith and veneration of her petitioners; it is particularly efficacious in obtaining great spiritual graces, in securing remission of sin and amendment of life, it shows itself miraculously at the hour of death, and even accompanies the devout soul before the Judgment Seat.

> O pure Virgin, cleanse my soul of my terrible passions; I beseech thee grant me pardon of the sins which I insanely have committed. I, accursed, have stained my soul and my body: woe is me! What shall I do at the hour when the angels will take my soul from my sinful body? Be to me, then, a helper and a tender advocate. Thou art my hope and I thy servant.[16]

One might easily multiply these citations, but, as M. Dumont remarks, mere citations cannot fully convey the marvelously devotional atmosphere of these offices when performed to a music so nobly adapted to the text, and to the accompaniment of a stately ceremonial which reënforces the meaning of these beautiful prayers.

In recent years there has grown up, under the authorisation of the Holy See, a renewed interest on the part of Western Christians in the prayer-life of their fellow Catholics of other rites, and many of us have, now and again, an opportunity to participate in divine worship conducted according to the forms of a Liturgy hitherto alien to us. We will best participate in it if we try to understand it, if we know something of the

[14] Cf. Dumont, *op. cit.*, p. 17.
[15] Cf. Dumont, *loc. cit.*
[16] Cf. Dumont, *op. cit.*, p. 19.

manner in which the fundamental and underlying body of doctrine common to all Catholic Rites manifests itself. Obviously, indeed too obviously, our first obligation is to know and study our own liturgy according to the Roman Rite, and its richness and adaptability to all the needs of our spiritual nourishment will provide all of us with more than sufficient material for lifetime consideration. Yet, we may quite legitimately, and oft-times profitably, seek also to know something of the way in which Catholics of other rites employ different forms of prayer and worship to give testimony to their belief in the great truths of the Catholic Faith which all the children of Peter hold in common. Perhaps there is no more clear and constant indicator of this community of faith than devout and unremitting belief in the intercessory power of Our Lady, the glory of Jerusalem, the joy of Israel, and the honor of the people of God.

ALASTAIR GUINAN.

New York City.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ECTOPIC GESTATION—A REJOINDER.

The article which appeared in this REVIEW in August, 1941, written by Monsignor James O'Brien, was a very complete statement from one point of view of the serious problem of the treatment of an ectopic gestation. The article was particularly welcome coming, as it did, immediately after the article in which Dr. Elmer A. Schlueter had dealt with the medical aspect of the case.

The medical aspect was expressed in that article by two statements, namely, that the only generally accepted treatment of the affected tube is its surgical removal; secondly, that it is not recommended that ectopic pregnancy be not treated in the hope of a foetal cyst developing. In other words, if a doctor has discovered a tubal pregnancy, or suspects one, the normal procedure is to cut out the tube, or the part of it that is swollen and presumably or possibly containing a foetus.

The problem put by a surgeon to the present writer was as follows: When I am operating for appendicitis or some other condition and discover a swollen tube, which I suspect to be an ectopic, may I cut out the swollen tube to prevent future trouble, perhaps death? Or am I to stitch up the patient and wait till the tube bursts, as it may and probably will do, at which time the patient will be in imminent danger of death?

In reply to this problem Monsignor O'Brien would say: "Wait till serious danger for the mother has arisen; you may then open the woman again and operate by removing the tube." One may add that the surgeon will be indeed fortunate if he has time to save the mother's life. Other writers, who think that this view of the matter is wrong and imposes a grave obligation on the surgeon not to interfere until the condition of the tube

has become, in their view, seriously dangerous to the mother, maintain that a swollen pregnant tube is always seriously dangerous to the mother, so that the surgical removal of the swollen tube is always licit on the ground that it is like a slow poison; it is an erosion of the walls of the tube.

It will be seen, therefore, that the difference between the two views is based on the difference of the appreciation of the danger to the mother's life. The true view must be based on the opinion of the gynaecologist. It is for him to decide whether or not an ectopic gestation is seriously dangerous. If he says it is, then the moralist would have to apply his principles of right conduct and decide on the lawfulness or otherwise of the operation of cutting out the tube, foetus and all. Both Monsignor O'Brien and those whose opinion he rejects take that line. It is a little unfair of him to say: " Whether or not such a condition (namely, a definite pathological condition of the tube endangering the mother's life) exists, it must be confessed, is primarily a medical question, to be answered by those who are experienced in the field and who understand the exact point at issue, and not by the *a priori* argumentation from the very doubtful premise that there is at all times such a condition in cases of ectopic gestation."

Now those who, with the present writer, hold that there is always in a tubal pregnancy a condition seriously endangering the mother's life, most assuredly do not argue *a priori*. It is absurd to accuse them of doing so. They are as fully aware of the point at issue as any medical expert is. Their argumentation is based wholly on medical evidence. They are, however, satisfied, as is the present writer, that the weight of purely medical evidence favours the existence of serious danger to a woman bearing a tubal pregnancy. Monsignor O'Brien postulates serious danger before allowing operation. So do we, and we believe that medical evidence proves quite sufficiently that serious danger is present in any tubal pregnancy. The problem is to be resolved not by argument but by evidence. The evidence collected by the present writer from several of the most expert gynaecologists in the United States appears sufficient to establish the facts. Evidence has already been submitted. Monsignor O'Brien desires more evidence to be got. When it is got, still

more evidence will be asked for. There is no need to prepare the stage before the drama is put on. Meantime, until volumes of repetitive evidence are obtained, the Catholic surgeon will be forbidden by Monsignor O'Brien under pain of grievous sin to interfere with a tubal pregnancy until the mother is in actual danger of death, and thousands of women will die from ruptured tubes before the suggested evidence is forthcoming.

In justice to the opinion which is traversed by Monsignor O'Brien, some irrelevances in his article must be pointed out, lest the incautious reader take them for arguments.

1. It is entirely beside the point to refer, even remotely, to the decrees of the Holy Office of 1884 and 1889, because those decrees deal with craniotomy and other operations which directly kill the foetus or the pregnant mother. No one dreams of defending a view that allows the direct killing of a living foetus.

2. The propositions condemned by Pope Innocent XI deal with abortion not with the excision of the fallopian tubes. Monsignor O'Brien would not call excision of a cancerous womb or of fallopian tubes abortion. In interpreting condemned propositions we have to take words in their strict sense.

3. To quote the decrees of the Holy Office of 1898 and 1902 is also irrelevant, unless Monsignor O'Brien thinks that cutting the pregnant tube is acceleration of birth, or a direct extraction from the mother of an ectopic foetus. It is neither the one nor the other.

4. "It must be remembered," wrote Monsignor O'Brien, "that the Holy Office forbids at least any action that directly affects the life of the foetus." The operation of cutting out the pregnant tube never directly affects the life of the foetus. If it did so, Monsignor O'Brien could not have written: "In particular cases when there is a definite pathological condition of the tube endangering the mother's life, *the surgeon can conscientiously remove the tube*" (italics ours). If in this case the death of the foetus is not a direct result of the operation, it never is a direct result of it.

5. "Unless these decrees," wrote Monsignor O'Brien, "are purely theoretical, then there must be some cases of ectopic gestation in which the removal of the tube is wrong. Otherwise the decrees are devoid of practical value." He should have written: "there must be some cases of ectopic gestation in

which the *removal of the foetus* is wrong." That is what the Holy Office condemned, namely, the removal of the foetus, not the removal of the tube. If the distinction appears to Monsignor O'Brien unreal and subtle, he must remember that he has adopted it himself.

6. " The contention," wrote Monsignor O'Brien, " that in all cases of ectopic gestation, from the moment of conception, there is a pathological condition of the tube and therefore its removal is always licit, puts a strain on moral principles, medical evidence and the decrees of the Church." Now this statement assumes what has to be proved and has not yet been proved. In the contention it has been shown that there is no strain on moral principles, that the decrees of the Church do not apply, and medical evidence goes to show that there is always a pathological condition of the tube in ectopic tubal pregnancy, as Dr. Schlueter wrote: " It is certain, from careful review of the literature and a study of a number of cases, that all tubal pregnancies show acute accidental inflammation of the tube; " " the tube is definitely pathologic by reason of acute inflammation incidental to the ectopic gestation; it is likely that the tube was pathologic prior to the ectopic gestation." No better support could be afforded to the view which Monsignor O'Brien rejects than these words of a gynaecological expert.

7. It is irrelevant to say that " many physicians insist that it is very difficult to diagnose ectopic conception, especially in the early stages." In this discussion, we are confronted with what is actually found to be or gravely suspected to be an ectopic pregnancy.

8. To write that " priests should insist, before giving advice in practical cases, that physicians be sure that there really is a pathological condition of the tube " is irrelevant, for we are dealing with cases when there certainly is a pathological condition of the tube on the evidence of gynaecologists.

9. " It would seem," wrote Monsignor O'Brien, " that it is the development of the foetus which makes the condition of the tube dangerous to the mother—if, indeed, it can be admitted that the tube becomes dangerous in all cases—but it is not dangerous from the beginning. The danger, it seems, is avoided in this case by preventing the development of the foetus. Such a thing could never be justified." We agree. But no

Catholic moralist holds that the danger to the mother is to be avoided by preventing the development of the foetus. What is held is that the danger to the mother can and may be prevented by preventing the continued serious pathological condition of the tube. That this results in preventing the development of the foetus is obvious, but this result is indirect. Monsignor O'Brien is less than just when he attributes so extraordinary a view to his opponents.

In conclusion, the only point of difference between the two contrary views is that Monsignor O'Brien's view is that serious danger is not always present in an ectopic pregnancy, whereas the view of those whom he opposes is that there is such a danger.

HENRY DAVIS, S.J.

Heythrop College,
Oxon., England.

I HAVE ANTI-LITURGICAL LEANINGS.

I mean no offense to any person, nor trespass to any law. The red lettering in breviary, missal and ceremonial is my obligation, and I try to live in full accord with it. My Latin professors were the ablest; my Latin course was sound. If I require three readings to get the gist of a Latin rubric, the fault lies entirely in the affliction of age and of linguistic paralysis coupled with the prophesied harvest of handicapped priestly efficiency and resultant sacerdotal sloth because of my infantile inattention in Latin II. All impediments notwithstanding, I claim conscience enough to abide by all that *Roma locuta est* via the red in the books I have and use.

If there would result from the above spirit a *causa finita,* there would be nothing to write about. Actually it is after admitting the above premises, that the gong sounds and round upon round of sparring, infighting and haymakers are thrown in the name of ecclesiastical obedience, intelligent interpretation, and liturgical renaissance. The *hoi polloi* of the clergy advance their arguments *viva voce* through the haze of cigar and cigarette smoke and leave it go at that. The "intelligentsia" credit this type of conference with a value less than nothing, but I hold that this form of education is a most salutary and inspirational influence to the liturgical movement. There

is certainly more achieved in the quiet of one's study by a *post factum* investigation of the *probati auctores* and by the renewed acquaintance with the oft-seen and seldom-read rubrics, than in some of the dictatorial aspersions of the experts in conference, pulpit and press. Such decretals that seem to possess neither rhyme nor reason nor common sense give me my variety of anti-liturgical leanings.

I too can read Latin—my speed doesn't matter—and if I find that the rubric allows interpretation, I am inclined to think that the dictates of practicability and common sense and final accomplishment must weigh stronger with me than the weight of any author, no matter how renowned and how declarative he may be. It is likely he has never said Mass in a church that was crowded with eleven worshippers. Most certainly he has never organized nor officiated at a card party and a rummage sale to raise the price of a twenty-two dollar chalice. 'Tis said that necessity knows no law, but you could never deduct that fact from some accredited sponsors of the liturgical movement, nor from some of their conscientious and scrupulous adherents who keep quoting them at their confratres.

Matters liturgical concern persons, things and conditions. Conditions have already been sufficiently referred to above to sponsor allowances in the name of common sense. Much more might be said, but one horrible example of building done in the holy name of liturgy should suffice to clarify my anti-liturgical leanings.

A baldachin is required over the altar, if you would be strictly liturgical. So the priest was told. Both the priest and the architect had a picture of the interior of St. Paul-Outside-the-Walls, and both were intrigued by the majesty of its baldachin. With a cunning that is the art of salesmanship, or perhaps from ignorance that holds every church regulation as compulsory as the Mass law, the architect sold the priest, or the priest sold the architect, on a baldachin for the church. No one before judgment day will ever know the real culprit.

The fact remains that there is a baldachin in the church, squeezed between the columns that support it and the ceiling; so distinctly squeezed in that everyone who looks at it feels the pain of its discomfort. It was placed there in the name of art,

and because of some liturgical law. Things like this done in liturgy's sweet name give me anti-liturgical leanings.

It is generally conceded that the maniple is the liturgical name of what once was simply and solely a handkerchief. We would do well to give some credit for the practical location of this lowly personal equipment, after giving thought to the climate of Rome and the Mediterranean area. Today we nobly and decorously bury the handkerchief up a sleeve or, more frequently, hide it somewhere in the mazes and tangles of amice strings, amice, alb and stole, that do bulge a manly chest under a flowing chasuble, but that make the quick need of the handkerchief appear like a violent attack of sacerdotal itch.

The history of the maniple is in broad terms the history of most appurtenances of the church. First they were practical and necessary. Later on someone made them decorative. Still later, they became standard and a part of liturgical lore. St. Peter and the first priests of the Church used a chalice of considerable size and proportion, if the chalice of Antioch is any indication of the early church practice. The proportions were essential, if Holy Communion under both species was administered to any sizeable congregation. These same proportions made the chalice an invitation to all that flies and crawls to domicile there. It served by its size too as a handy receiver of all the dust and grime and cobwebs that hung above and that a gust of wind or a movement of any other kind could dislodge. Catacombs were no more listed in those days as models of immaculate cleanliness than are mission churches of today, that are opened one hour before services once a week. Out of the necessity of cleanliness rose the pall. Out of the necessity of an open chalice in the most sacred moments of the Mass rose the further protection of a baldachin over the altar. In this manner the practical came in around the altar and stayed there. Impractical men, the variety who in their deep contemplation or their reverent vacuity see only that they bump and feel only what bites them, made the writing of some laws of control and propriety useful and even imperative. These then are the laws and prescriptions of liturgy, and each and every one of them demands and never opposes common sense.

The liturgy itself neither can nor does incite any antipathy in me. Its exponents do. Things and conditions are recog-

nized as the factors that give color to the unessentials and by occasion demand, moderate or even prohibit the execution of these laws. The persons who have fanaticism instead of zeal for the house of God, who obdurately deny the right of *de gustibus,* the scarcity of legal tender, and the sinfulness of parish euthanasia by debt strangulation, who cry " aut my liturgical ideas aut nihil aliud ", some of these I intend to enumerate by their distinguishing marks and by so doing take pleasure in my leanings.

The liturgical exponent whose brief for liturgy's return to the church rests on the substitution of silk for the wood or stone knick-knacks of the altar, or on the expulsion of well known hymnals and chorales for a potpourri of insipid and unmelodic notes graced by the name of church music deserves defrocking. He is the ball and chain of the liturgical movement. He cries halt and hatred instead of advance and love for the cause he sponsors.

It is true that somewhere a start must be made. Somewhere a break with a self-satisfied past must be accomplished. None can deny that some Kyries and Credos in the hands of a popular arranger would make rhumbas that would make the Hit Parade in three weeks time. It is also safe to add that the jitterbug was in church long before he took to the dance floors. Eyes, and with them the minds of the faithful for years did some classy cavorting and jiving, trying to search out the tabernacle among the bric-a-brac on the altar that was flowers and flower vases, niches and pedestals, saints and more saints. The liturgical exponent who specializes in banishing statuary does well as far as he goes, but he is guilty of a mortal fault in that he stops there. I am quick to agree that my concept of the liturgical movement can stand a lot of remodeling and refurbishing, but, if its main intent is not to give the altar back to the people, I have no business cuddling this pet peeve.

Radical reconstruction of the altar can be to the congregation the one cogent proof that they have built the Lord a tabernacle. If the congregation is not given the chance to learn what the tabernacle is for, the liturgical movement died aborning and deadly confusion reigns in the household of the faith. The same confusion results from the musical innovations that

exclude something musically profane but emotionally compelling, and replace it with something reverentially spiritual and beyond the ken of all but the organist and the music teacher who sits in the twelfth pew. To me, who knows his music not nearly as well as his Latin, "Good night, sweet Jesus" remains a pious sentiment of a child-like heart despite the fact that it is blacklisted in several dioceses. Excesses are faulty and dangerous, but no one denies that man prays best when his knees jubilate with his eyes and ears in the song of adoration and praise that comes from his heart.

Another class of my liturgical friends are the "Pray the Mass" group. I would glory in words that would inflict me upon them as potently as they do themselves on their docile public. The "Pray the Mass" movement is long overdue. The most ardent oracles of this form of liturgical action should be advised that it has but arrived, has not settled yet, and apparently has no intention to stay, unless the long-suffering people get a chance to be more than just the catechumens. The purchase of missals is one thing, the congregational use of them is something entirely different. This will remain the case as long as we of the clergy insist on being God's chosen ones, who alone are worthy to attend the Mass of the faithful. The battle against increeping paganism is and will be lost to the extent that the generalship of the Savior in the Holy Sacrifice of the Mass is denied the masses. A catechumenate that is allowed to beat its breast in a *Confiteor* and raise its suppliant arms in a *Kyrie Eleison* and drop its sacrificial envelope in the offertory basket, that it may have the stately architecture of parochial institutions to look to for its redemption and salvation, is a betrayed army denied a divine and infallible leadership by a smokescreen of Jansenistic reverence.

Our industrial acumen and our large-scale production has seeped into our religious being and by the same token by which John Doe on the auto line can most perfectly put the left rear wheel on the chassis and do nothing else, John Doe in the pew can make his physical presence at Mass felt by dropping in his church support envelope and by appearing at the railing for Holy Communion and doing nothing more. It can hardly be denied that there exists a faulty liturgical mind, that preaches frequent and daily Communion, becomes worried at a drop

in the number of particles used, but at the same time practically refuses to reveal to these same communicants what is the Consecration and what is the Mass in which this Communion occurs.

Here the "Pray the Mass" liturgists make a fine beginning and then annihilate it all by the "Don'ts" they set up for the praying public, and by the bickerings they carry on among themselves. Perhaps it ought to be the *Missa recitata*, perhaps the people ought to talk for themselves and not have the server talk for them, perhaps it ought to be English when it's the voice of the people, perhaps it ought to be distinct, sonorous congregational praying, perhaps all the prayers of the Mass, the Canon included, ought to be recited in a curtailed form for intelligent assistance at the divine services, perhaps Catholic action prohibits any of the above until duly described, outlined, insisted upon and decreed to the last detail by the ordinary of the diocese, perhaps—I know the perhaps in their variations make up a list far more formidable than can here be mentioned.

In the end the people from grandma down to the first-grader have purchased the missal that by examination or by format caught the fancy of the pastor. Everybody brings the missal to church on the first three Sundays, everybody has a wild time turning pages while the three instructions in its use are given, and everybody in that parish from then on to eternity are considered liturgical and Mass Christians. The truth is that some few will, by personal study and continued application, become intelligent followers of the Mass and real adorers at the Holy Sacrifice; for the others the parish statistics will truthfully tell the number of missals sold.

Impressive in the liturgical movement is the language argument that insists on the use of the beautiful, symphonic Latin, because the English translations are so abominable. As though the liturgical movement was brought into existence to cuddle the eardrums of the classic-minded men of the cloth. Or does it exist to make the evening gown and the overall know its brotherhood in Christ? Unctious Latin? Yes, where the church definitely requires it, but where she has no objections, why not give the long suffering pews a chance to understand what they say and to say what they understand.

Henry, the hodcarrier, may thrill now and then at his use of the language the priest uses. There is no doubt of that. But if

sustained interest in God's things is desired, and it's this particular virtue that must land every single soul in heaven, then "Stabat Mater Dolorosa" can be discarded for the discordant, unmusical English version that says "Stood the Mournful Mother weeping". They both mean the same, but the English version has the advantage that it causes a lump in the throat of both Henry the hodcarrier, and Miss Basely, third-year Latin teacher.

Our rosary Catholics, who rosary with equal fervor and gusto at ordination, wedding or funeral, at low or high Mass, during sermon, instruction and pastoral letter reading, at least have a *raison d'etre.* They have something in the rosary that they can put their fingers on, that they can get their thoughts around, that they can attach their hearts to. They are speaking their own language to someone they know for something they want. On the day the liturgical movement accomplishes as much for the Mass, there will be born a powerful incentive to peace, a new concept of justice and a powerful motive for loyalty. It will never be achieved as long as our rosary Catholics are shooed away by the language dogmatist from making the altar action their own. This is definitely effected where the people's language is disallowed for congregational prayers except at novenas. Then the "savants" wonder why the novenas are so popular.

I am scarcely devotedly attached to that class of liturgy preachers, those gifted men, who in the pulpit really *pange lingua gloriosi* and at the altar either speed the liturgy to a premature death, or stall it so vigorously and bog it so hopelessly, that their action becomes sufficient cause to the faithful for missing the service. Both types may perhaps be saints after their fashion, but they certainly don't lead their flock to any green pastures. Nor am I edified in the piety of those other belaborers of the Lord, who would not have a sound arise from the pews, lest their devotion be disturbed and their attention be taken from the third heaven they live in. One anointed of the Lord lately countered that the holy oils were still wet enough upon his hands that he didn't need all those present in church to offer the Mass for him. It may be true that he has not forgotten either his Latin or his rubrics; it is equally true

that he is banking too much on the purple he wears to make liturgy.

Liturgical rules are made for the uniformity and unity necessary to the universal church. Rites are concessions and exist by permission. The danger of new rites, an American rite if you will, rarely strikes the minds of the " liturgical scrappers," because it is non-existent. Their main trouble lies in the fact that they, like the Pharisees, sacrifice the essential law for some pet peeve, disregard the substantial which they cannot see for all the fiddle-faddles they cater to, and ultimately sell out the Lord for a national policy, that cries speed for the serious, the solemn and the sacred, and names " corny " anything unblitzed and devoid of wisecrack.

Reform must begin at the source, and those wise and awake enough to be aware of its need must allow it in and around themselves first. It must be a decided and sustained effort, and one so impelling that it will start the faithful talking. The pulpit is still ours, but let us allow the people to have the altar, where they may offer " my sacrifice and yours ".

H. James Rocca.

Arago, Minnesota.

THE MEDIUM OF VIRTUE.

" The moderation of a virtue is not always judged according to the quantity of a thing, which is regulated by reason, but according to the rule of reason which aims at a proper end, and weighs appropriate circumstances." [1]

There is a problem which at first sight seems simple and easily solved but which in reality is found to be one of great difficulty. It is involved in the well-known dictum, " In medio stat virtus." It would appear to be also a question that is impractical or of no value, since the solution seems so evident. But there is a rather widespread misconception of what is really meant by that moderation in virtue.

An error in the right understanding of this rule may in many cases have serious results, leading the innocent into ways that could be disastrous. The writer can recall the instance of one who had fallen into the habit of excessive drinking because, as

[1] St. Thomas, *Contra Gentiles*, Bk. III, ch. 137, ad 4um. The same doctrine in the *Summa Theologica*, I-II, Q. 64, and in Billuart, *Tractatus de Passionibus et Virtutibus*, Dist. II, art. 4.

a young man, when debating with himself as to which was the better course, that of total abstinence in the use of liquor or of moderation, he preferred the latter for, he reasoned, "Virtue consists in moderation." Therefore, as he presumed, even the virtue of temperance itself requires that everyone should actually take liquor in moderate quantity.

That was the practice which he followed for many years. By the time he reached middle age he found himself the slave of drink. When questioned in later life, "What would you advise now a young man to do?" he answered, "I used to be of the opinion that moderation in drink is to be preferred to total abstinence. But young man, I have changed my mind since. If you can observe total abstinence, I advise you by all means to do it. It is the safer way. You will never regret it. You will not be the slave of this overpowering appetite." Was he right in his early decision or in his later conclusion? May we say that he was theoretically right in the beginning, but practically wrong? That is not a very lucid explanation, for it may be asked, "Under what circumstances would he be practically right?"

Before we go into any examination of the matter, let us propose another brief question. We are taught that any sin against chastity which is committed with full deliberation and full consent is a mortal sin; that is, there is no lightness of matter.[2] So that in the consideration of chastity there is no such thing as a venial sin in consenting to an unchaste act or desire with full deliberation and consent. Then we enquire what becomes of the moderation required in every moral virtue? An uninstructed person may infer that it would not be exceeding moderation if he were to commit fornication only once a month. A Catholic knows better, yet where has our rule of moderation gone?

The key to the solution of these difficulties is given by St. Thomas in such passages as the one inserted above. The quotation is taken from his discussion on the vow of chastity. He is replying to arguments brought against that vow by adversaries who say that it is such an extreme practice that it destroys the notion of virtue since virtue consists in moderation not in extremes.

[2] Just now we are not including mere levity.

In his refutation St. Thomas goes to the root of the question by an analysis of the concept of moderation required for a moral virtue by his distinction between *medium rei* and *medium rationis*. That is to say, the term *medium* may refer to some actual material quantity which is fixed, or it may be something relative and consequently variable with reference to persons and conditions, and to be determined according to prudence.

Philosophers have often been at a loss to explain their principles and so in moral problems. Divine revelation was necessary for man to clear up his difficulties. In this matter God's commandment is positive, " Thou shalt not commit adultery." If Aristotle's rule of moderation cannot be explained according to this law, then Aristotle is wrong, but St. Thomas had no difficulty in explaining it, since the moderation is one of reason, neither more nor less, than that required by the understanding, which is enlightened by faith, it is conformity to right reason.

He gives the following doctrine: " To abstain from all pleasures of the flesh without good reason is called the vice of insensibility. But if it is according to reason, by the vow of chastity, it is a virtue, although it is above the ordinary condition of man. For that virtue makes men share in the likeness of God and virginity is a glory which is proper to the angels. That is the end which man's intellect presents to him and that, this vow, makes a man resemble God and the angels.

Some will object that in the beginning God gave the command to men, " Increase and multiply." They will say, " Is that not contrary to the virtue and the vow of chastity? " We answer, No, for some precepts are directed to the individual such as " Thou shalt not take the Name of the Lord in vain ". That law binds everyone. Other commands are directed to man as a race. Hence the " Increase and multiply," is a necessity for the race as a whole, but not for each individual. A sufficient number of men and women must marry but not all. Just as it is not necessary that every man should be a farmer although all need to live upon the fruits of the earth; every man does not need to be a builder, although we all need houses in which to live. A certain number are devoted to one occupation, and others to another.

In the same way those men and women who live a virginal life devote themselves to the spiritual good of the human race

for the benefit of all. They can provide men with the means of serving God in a higher life, by the very fact that they themselves are not held down to the earth by a thousand material and family ties like the rest of men. There is reason, therefore, why a certain number should be sanctified by the vow of chastity, and that reason is that the whole race of men may be raised to a high plane of religion through them. Hence the command to "Increase and multiply" does not bind every individual but the greater number of men—the human race as a body.

As regards justice, says St. Thomas, it is true that it demands a medium of quantity, for if we owe a man one hundred dollars we must pay him a hundred dollars neither more nor less. Reason does not change that fact. Hence the medium of justice is essentially a *medium rei* not a *medium rationis.*

In spite of this fact, the virtue of justice is not independent of reason in other respects. For reason must be the judge of every act in so far as the circumstances are concerned. For example, one who is paying a debt of one hundred dollars must use discretion as to the place and the time of payment. He should not approach his creditor in a public square and present him with a handful of bills before the eyes of the pickpockets who might be watching. It would expose the creditor to the loss of his money. As to the time of payment, it may happen that the debtor himself would suffer a serious loss if he does not delay it until some later time when he can safely pay his debt without notable danger to his own business or his own interests.

Other virtues distinct from justice are intended to regulate the interior passions of men. But passions are different in different men. Hence that which is right in one is not right in another. One man may have a fiery temper, so that under a slight provocation he would be in danger of committing murder. He is bound therefore by the rule of reason to cultivate in a special manner the virtue of meekness which consists in the control of anger, and for this purpose to avoid occasions which rouse that passion. A game of cards played for fun might be a danger for him, whereas an even-tempered man could enter the same game without fear. Hence the rule followed by one is very different from that of the other. Yet both come under the rule of reason. In each case one decides upon a certain standard of action for

himself, by neither passing beyond it nor falling short of it. Each man then has his moderation or *medium* set by reason.

When our Lord drove the money-changers out of the temple and up set their tables He manifested strong anger. Still He was exercising the virtue of meekness in all its perfection at the same time. It was moderation under the circumstances, for He made use of the passion of anger under perfect control of reason with just enough of severity, neither more nor less, to attain the end in view—the correction of a grave abuse. He chose the proper time also; just when the officials of the temple, the men engaged in the traffic, and the people listening would learn a lesson. They were present at the time, and we know that for them it was that the priests enquired of Him, " By what authority dost Thou do these things? " He gave them no answer, but His very action was an instruction.

The same rule St. Thomas applies to the vow of poverty taken by religious in chapter 134 of the third Book of the Contra Gentiles. " The medium of a virtue is not decided by the quantity of exterior goods which come into the use of man, but according to the *Rule of Reason.* Whence it happens that that which is extreme in quantity may be moderate according to the Rule of Reason . . . This rule considers not only the quantity of goods, but also the condition of the person, his intention, and the circumstances of time and place, which are required for all virtues. Therefore one is not acting contrary to the moderation of virtue by giving up all his goods by the vow of poverty. He does not do this through extravagance; he does it for a proper end, a right purpose, and with all due circumstances observed."

Again he brings in the same test of reason in chapter 127 of the same book, when discussing the possession of property. He reminds us that St. Paul himself does not condemn the rich man merely because he is rich, but only when he does not make use of his riches as right reason would dictate. In his second epistle to Timothy (Ch. VI) the apostle writes, " Charge the rich of this world not to be high-minded, not to trust in the uncertainty of riches . . . but to do good, to be rich in good works, to give easily, to share with others." " Hence," says St. Thomas, " a man's wealth is necessary for his food supplies, for the education of children, the support of the family, and other necessities of the body. Consequently, the possession of riches is not unlaw-

ful in itself, if the *order of reason* is preserved. That is to say, if a man has a just right to his property; if he does not make that wealth his one great purpose in life; if he makes use of it in the proper way, that is, for his *own utility* and that of others." St. Thomas insists therefore that what is extreme in one case is not in another.

What should we say of the magnificence and expenditures connected with the ceremonies of St. Peter's in Rome, on great occasions, such as a canonization? Sometimes we hear the criticism that it is an extravagant waste, much like the complaint of Judas at the time when Mary Magdalene poured out the precious ointment upon the feet of Christ. Judas exclaimed, " Why is this waste? This could be sold for three hundred pence and given to the poor." We answer, " Under these circumstances and for this end, this expenditure is not extreme; it is moderation according to the rule of reason." How is that?

The purpose of it all, the end in view, the preparation of Christ's body for burial. It was fitting that the Creator might enjoy some little service from His own creatures on that solemn occasion when He was to lay down His human life for the redemption of men and return to the glory which was His in His heavenly kingdom. In St. Peter's that is all done to glorify the Creator in His mercy, in His goodness and to thank Him for His munificence and generosity in enriching the soul of the saint with heavenly gifts. The Church only makes use of those material goods of earth which belong to Him who made them, and returns them to Him in adoration by these sublime acts of religion. On such a day ten thousand candles burn, myriads of lamps flicker, dazzling chandeliers hang from the massive arches of the great basilica, heavy curtains of the cloth of gold extend downward in graceful folds from the dim heights above. All that is not extreme, it is in proportion to that great solemnity of religion. As to the circumstances of place, it is again according to the rule of reason. For such a display of grandeur belongs in the Mother Church of all Christendom although not in some little chapel in a remote village of the mountains. Such a celebration is not out of place in the presence of the Vicar of Christ on earth and the dignitaries of the Universal Church. If ten thousand candles are consumed, the poor are provided with work in forming the wax, in shaping the candles; they weave the

festoons of shining gold; they labor on the vast decorations of the great temple. Thus the poor are cared for at the same time, just as three hundred pence had already been expended for the spikenard of Mary Magdalene and found its way into the hands of the poor in wages.

Let us turn to the consideration of total abstinence. We are not now attempting to propagate the practice, but merely to reply to the argument that it is not a virtue but that the use of a moderate quantity of liquor constitutes the virtue of temperance. The Rule of Reason is to be applied to the individual, with a realization of the havoc done by drink to countless millions of men and to their suffering families. Some may reply that such things follow from the abuse of liquor, not from its proper use. Very true. If there were no abuse there would be no liquor problem. The fact is that it is abominably abused. Intoxication is one of the great calamities of the human race.

The application of the rule of moderation is frequently to be applied in connection with drink, and there is a widespread misconception of the meaning of moderation especially in the virtue of temperance. If we remember that it is not one of external quantity but that which is decided according to the rule of reason, much of the mystery connected with the matter vanishes. Whether we can always determine that this medium is, strictly speaking, a *middle* course between two extremes, is not so necessary. It is necessary that it be the right course, which is in conformity with right reason.

This term *medium,* in some cases, may be only metaphorical, but because it implies that which is upright and proper, it suggests the middle of the road between the dangers on the right and the left. Hence with justice we can give it the name of the medium of reason even if it be figurative.

Suppose a young man entering upon his career in life would say, "I know by intimate acquaintance young men of my age who are on the highway to ruin because they are heavy drinkers, and I know older men who have followed the same life and are hopeless wrecks today. I am convinced that if I allow myself to drink liquor, even in moderation, I too may become a slave to drink like them. Therefore I will not take the risk. I will let liquor alone. That is the safe road for me." There are many experienced men who would encourage that young man

and say, " By all means, follow the course you have chosen—the safe way. If you have known a few men who have fallen through drink, we have known hundreds."

On the other hand there are nations which have beer as a national drink, others in which wine is a universal beverage. In those countries beer or wine is part of the food of the people, and it certainly is according to the soundest rule of reason that they should continue to live as they do. To such nations no one can object, nor presume that they are required even to remove all abuses, an impossibility in this world. Even in countries where there is no national drink, but where liquors and wines of every variety may be purchased, there are countless men and women who assert that they can and do take a certain amount of liquor without danger, observing all the while proper precautions and restraints. Without doubt there are multitudes who know that they can imbibe in such a manner with safety. Consequently they maintain that it is their rule of reason, and that they are observing the virtue of temperance by a proper restraint of the appetite within due limits. If that is true then that is a virtue for them. On the other hand, they may not complain of the total-abstainer who follows his rule of reason, preferring his plan of action to moderate drinking because he does not feel secure and is determined at all costs to escape the degradation and enslavement of drunkenness.

Certainly our nation should not undertake the stupid experiment of national prohibition again. It is against sound reason to expect that all men should suddenly and by force free themselves from the taste of liquor. Experience proved it a monstrous blunder in legislation. It may be hoped that as many as can should follow the safer way of taking no liquor, leaving to others the choice of drinking in moderation if it pleases them, convinced that they can do so safely.

Our age has forgotten perhaps, the recommendation of the Third Council of Baltimore. The Fathers in that Council declared, " We consider worthy of great praise the societies which go by the name of the " Catholic Union for promoting Total Abstinence "; for they are governed by a truly Catholic spirit, and seek their necessary strength, not so much in the firmness of their wills, as in the power of prayer and of the sacraments. It is known besides that the Head of the Catholic Church, the Vicar

of Christ on earth, has enriched those societies with His apostolic blessing and with the indulgences of the Church. Accordingly, we also show them signs of our good will, and in order that they may flourish the more, we recommend them to the paternal care of all our priests."

Let us consider the example of a pastor who has care of a parish in which there is a great deal of excessive drinking. In spite of his efforts it increases. Day after day wives and mothers of dissipated men bring their sad stories to him. He consoles them as best he can; he talks to the unfortunate men; he appeals to them; he reprimands them; he finds work for them. Still they remain the rakes of the parish and, even worse, he sees the young men who only a few years before were boys in his school joining their ranks. As time goes on they appear less frequently at the altar-rail and finally are not seen even at Mass.

Then he comes to the conclusion, " There is one thing left for me; at least I can give an example. I can refrain from the use of liquor myself. I will do that in order that they may not take it as a pretext themselves that I too am a drinker. My words to them will have no power if they know that I do not practice what I preach."

If that pastor lives as a total abstainer, may anyone charge him with violation of the virtue of temperance because he takes too little? He follows his rule of reason like St. Paul, who would refrain even from meat, if necessary, for the spiritual welfare of his neighbor. Reason dictates what is best for that parish.

These statements are made out of the conviction that total abstinence is founded upon sound theological grounds and that it is not an extreme when it is based upon good reasons and for some good end. It is not necessary to show the application of the rule of reason to all possible virtues taken singly; it is sufficient to select a few of those which are better known. If we were to insist upon a literal interpretation of every virtue and upon an actual real medium in all cases, as we do in the matter of justice, we can easily see to what absurdities we should be led.

For example, the virtue of humility is one which involves the spirit of lowliness. It would seem that in all our actions with other men that virtue would require that we should choose always the most menial services. According to that everyone should devote himself to scrubbing floors and polishing the shoes

of other men; and if it were true of one it would be true of all, for all must be humble. St. Thomas characterizes such a system as unsound in reason, for it would be stupid, not virtuous.[3] "Virtue must have the quality of discretion, since virtue belongs to man's intellect and will. Now man has other obligations besides manual labor. As an intellectual being he must give his attention to higher things, to the study of the fine arts, of the sciences, of literature, of philosophy, of theology, in a word, to the cultivation of his spiritual powers, that they may not remain idle, like talents buried in the ground. To allow such gifts to remain inactive would not be an act of intelligence, and therefore would not be an act of virtue."

Hence we perform these humble works if there is a *necessity* for them. Sometimes it is an act of charity to assist another by some humble service when he is in need of help or it may be useful to give an example to others. Our Lord washed the feet of His apostles, but only once. He had a good reason for that, to give an example. At other times He had other works to do.

With justice, therefore, we may recall St. Thomas' sound doctrine, that: "The moderation of a virtue is not always judged according to the quantity of a thing which is regulated by reason but according to the rule of reason which aims at a proper end and weighs appropriate circumstances."

M. S. WELSH, O.P.

Providence, Rhode Island.

BIRTH CONTROL AND REFUSING THE "DEBITUM".

Qu. Caia is not positive that her menopause has taken place. Three years ago she suffered a miscarriage. Under coaxing and compulsion of her husband whom she hates, she uses a pessary regularly. So fearful of conception (because of the miscarriage and the confusion and embarrassment entailed), does she seem that her confessor feels that she will resort to abortion if she conceives.

I. What promises should the confessor seek before absolving? Could the uncertainty of menopause be construed in her favor? Would the previous miscarriage influence the decision? Could the fear of greater evils, e. g. abortion, permit the pastor to refrain from enforcing the law?

II. How great must weariness be, how serious must illness be to justify the refusal of the marriage debt?

[3] *Contra Gentiles*, Bk. III, ch. 135.

Resp. I. The use of a pessary is always wrong. Most difficulties regarding formal co-operation arise because it is not always evident when a thing is wrong " ex fine operis ". This problem is not present in this instance because in Caia's case its use is also wrong " ex fine operantis ". It is difficult to see that the question of the menopause can be construed in Caia's favor. Either she can no longer have children and then the pessary is superfluous, or she can and then she is using the pessary precisely to avoid them. A thing that is intrinsically wrong cannot be justified under any conditions. The miscarriage or the danger of abortion would therefore not influence the decision. The confessor should insist upon the removal of any permanent obstacle to conception and the promise not to make use of such instruments in the future before giving absolution. This last statement, of course, is subject to the usual limitations arising from invincible ignorance and the absence of founded hope of improvement.

II. It is not likely that weariness could ever be serious enough to refuse this debt altogether, or for any great length of time. It could readily excuse one now and then. The gravity required would depend undoubtedly upon the frequency with which the marriage debt is requested. The latter would be true also of illness. A serious headache would likely excuse one now and then.

PERMISSIBLE DESIGN FOR A LUNULA.

Qu. Is one permitted to use a lunula made like a watch-case with a glass cover in front and another at the back so that the Host may be seen from either side?

Resp. " Sometimes the lunula consists of two round glasses, surrounded by a golden rim, so that the Sacred Host rests on the bottom of the golden rim and is tightly enclosed by the two glasses. This was originally not approved by the S. Congregation of Rites [n. 3234, Feb. 4, 1871]. The answer was modified so as to permit such lunulae, provided the glasses do not touch the Sacred Host [S. R. C. n. 3974, Jan. 14, 1898]." (Augustine, *Liturgical Law*, p. 47.) Thus, the lunula mentioned in the question may be used, as long as the Host rests on the gold rim and does not touch the glass itself at any point. Fortesque notes that the Sacred Species must always rest on gold or linen.

Ecclesiastical Library Table

RECENT THEOLOGY.

The September issue of *Blackfriars* is devoted entirely to the study of the relations that should exist between Catholics and those not of the fold—a subject of vital and timely interest in America because of the " interfaith " movement that has been inaugurated among us in recent years. The editorial preface of this issue remarks that there are two extreme attitudes on the matter among Catholics in England. On the one hand, there are some who emphasize the exclusiveness of the Catholic Church to the extent of regarding as impossible all cooperation with those who are not of the Catholic faith. On the other hand, there are those who believe that everyone with good intentions, certainly every Christian, is within the fold because an ill-defined and hazy notion of the Mystical Body is made to include almost anyone who ever had a natural inclination to do good. Thus, the dogmatic basis of Christian life is overlooked; dogmatic differences are regarded as unimportant. " The ramparts of the one, true, visible Christian Church melt away like snow under the blazing heat of the general good fellowship and sentimental sympathy for everything labelled ' Christian '. The doctrine of the Mystical Body is easily mishandled and abused by mushy thinkers." The editor calls for precise theological thought and expression to show how far collaboration is possible and where reunion can be looked for. As one of the means to this end he suggests that theologians strive to propound Catholic truth in a manner that will be intelligible and attractive to modern minds. " Those who have spent long years in studying the doctrines of theology in Latin must learn to state them accurately in our native tongue . . . Thus, the first thing for Catholics to do toward reunion is to produce a theological terminology which will explain itself and not confirm others in error or misunderstanding ".

An excellent article on " Membership of the Church " is contributed by the Rev. Victor White, O.P. He begins by pointing out that the distinction between members and non-members

of the Church is not so manifest and definite that we can immediately and unhesitatingly assert of every individual that he belongs to one of these two classes. There are those who are Catholics under one aspect, though not entirely such. It is by Baptism—through its character, rather than through its grace—that one becomes a member of the Church. Whenever a person is validly baptized he becomes a member of the true Church of Christ, that is, of the Catholic Church. All baptized infants are in the fullest sense of the word members of the Catholic Church, no matter what the denomination of their parents or of those who baptized them. By reason of this character one who has been validly baptized always remains, at least by right and by exigence of the character (*jure saltem et exigentia characteris*), a member of the Catholic Church. However, the character demands that the baptized person, when he has reached the use of reason, shall profess the Catholic faith and retain the bond of communion with the visible Body of the faithful under the lawful shepherds of the Church. One may break this bond and thus become *de facto* separated from the Church. To this class certainly belong formal heretics and schismatics, those who persist in heresy or schism knowing it to be such. As regards material heretics and certain types of the excommunicated, there is disagreement among theologians whether or not they should be regarded as members of the Church. But the disagreement is rather in their way of speaking than in the matter itself. For the theologian who is ready to call a material heretic a member of the Church does not thereby pretend that a material heretic has all that is necessary for full membership; and the theologian who denies the title to a material heretic does not thereby assert that he is *not* a member of the Church in the same sense that a formal heretic is *not* a member of the Church, for he knows that there has been no complete *internal* repudiation. Similarly, all admit that excommunicates, whether they be called members of the Church or not, have lost at least some of the rights of full membership. Father White adds that we must neither exaggerate nor minimize the importance of external adherence to the visible Church. We exaggerate it if we consider it as an end in itself, as anything more than the means and the consequence of union with Christ and ever-deepening identification with Him. We minimize it if we think of it as any-

thing less than the divinely ordained means and consequence of that union. As there can be no complete and fulfilled *external* union with the visible Church which is not fulfilled in progressive *internal* union with its Head, so there can be no complete internal union with the Head which does not issue in external adhesion to, and participation in, the life of the Body. Those who do not possess external unity with the Church are suffering a grave loss and are also causing a grievous loss to the Church, for amputation is always an evil, not only to the amputated member, but also to the body.

Writing on "Collaboration and Reunion" the Rev. Henry St. John, O.P., points out that the collaboration of Christians of different denominations to defend the Christian doctrines which they hold in common is not to be confused with the work of preparing the ground for the acceptance by all Christions of the Christianity of the Catholic Church. He warns against the tendency to concentrate so much on what is held in common by Christians of different allegiances that that alone will be regarded as fundamental while other doctrines, not held in common, will tend to be looked upon as less fundamental or comparatively unimportant—a danger against which the Apostolic Delegate to England lately delivered a warning. All fruitful work for the reunion of Christendom must be theological in approach and must be primarily the work of theologians. Father St. John suggests meetings of theologians—Catholic, Anglican and Free Church—to discuss questions of belief, and mentions as a possibility that some day the whole Church of England may become so permeated with the truth that as an organization it will seek reconciliation with the Holy See.

In the same issue H. C. Graef points out the basic concept of the doctrinal system of Karl Barth, the outstanding Protestant theologian of today—the inherent depravity of human nature and consequently the utter impossibility of the intrinsic sanctification of man. The article expresses surprise that many Anglicans are being deeply influenced by Barth, despite the antithesis between his teaching and their doctrinal principles. Dom Bede Winslow, under the heading "Christian Unity in This Country" writes hopefully of a possible corporate reunion of Anglicans, pointing out that they possess a great deal of sound Catholic thought and teachings on the fundamental truths of

faith—particularly the so-called " Anglican Papalists ", who are working for the corporate reunion of the Anglican Church with the Holy See on the basis of full dogmatic agreement.

Finally, in his article " East and West " Donald Attwater explains sympathetically the status of the Eastern Orthodox Church, which he sums up as follows: " The Orthodox are governed by canon law with which that of the Catholic Byzantines is practically identical; they worship God with rites which the Church recognizes as of equal authenticity and dignity with those of Rome; their orders and sacraments are valid; they have maintained the precepts of Christian morality more or less as held by Catholics; they profess, explicitly or implicitly, the Catholic faith almost in its entirety; in a word, the Orthodox Church represents the authentic Christianity of the Catholic Church in the East during the first ten centuries." Mr. Attwater is very hopeful of a reunion of East and West—though not necessarily in the near future—and believes that the last quarter of a century has been marked by a notable increase of good will and understanding between many Catholics and many Orthodox.

The matter of schism, with the retention of a valid ministry—such as occurred in the departure of the Eastern Church from Catholic unity—offers a fruitful subject for study by Catholic theologians, somewhat on the lines of *The Catholic Church and Corporate Reunion* (London, Dacre Press, 1941), by an Anglican clergyman, Dr. A. Rees. However, a Catholic could hardly admit his distinction between a schism *from* the Church and a schism *within* the Church, the latter being one in which the dissidents remain united with the Church not merely in virtue of their baptism, not merely in virtue of their orthodox profession of faith, but in virtue of their continued communion with a Catholic hierarchy.

* * * *

Writing on " Natural Law and the Reformation " in the *Clergy Review* for August, the Rev. Andrew Beck, A.A., traces the concept of natural law from its primitive form in the *Politics* of Aristotle to its full development by St. Thomas. The Angelic Doctor showed that human laws, to be just, must have their source in natural law, which is simply the participation in

the rational creature of God's eternal law. This Christian concept, however, was undermined by the Reformers of the sixteenth century. They did not deny the natural law and its validity; but they withdrew human law and human authority from the framework in which alone they had their sanction. Human authority, exercised in an independent national state, was no longer to have its place in a scale of reasonable authority descending from divine Reason, but was to be sovereign and absolute. The state was no longer to find its proper place in the harmonious ordering of the universal whole; it was no longer to be explained as part of a coordinated system of authority based on reason and having its origin in divine Reason; it was simply to be explained by itself as an absolute, individual and self-sufficing authority. Thus, the close-knit Catholic theory of law and of human authority was rent asunder by the Reformers; and attempts to substitute another basis of authority have ended only in the exaltation of force. Consequently, there has been born into the world the ugly monster of absolute secular authority, which has now come to maturity in the totalitarian theory of the state.

In the July and October issues of the *Irish Ecclesiastical Record*, G. MacEoin discusses " The Mystery of Sin ". He develops clearly and in detail the constitutive elements of sin, the distinction between mortal and venial sin, and the rules for the proper formation of conscience. In connection with this latter point he asserts: " One is not even bound to choose the course of action which is most probably not sinful; one may choose any course which is not certainly sinful, even though less probably lawful ". Few moralists would concede the first part of this assertion. In treating the freedom of the will he speaks sympathetically of the possibility of temporary compulsions of passion which would render formally inculpable a transgression which objectively is a grave sin. Dr. MacEoin complains that the idea of sin as an offence against God is rarely mentioned by the modern world, which denounces wrong-doing in regard to one's fellow-man as " antisocial " conduct, and wrong-doing in regard to one's self as " non-adult " or " regressive " behaviour.

The lawfulness of reprisals in war—a very practical question in our land today—is discussed in the *Irish Ecclesiastical Record* for October. May we retaliate against the enemy in kind—for

example, if he bombs our non-military objectives, may we do so in return within his lines? In reply, the Rev. J. McCarthy distinguishes between what is forbidden in warfare by the natural law and what is prohibited by international agreement, and states that the violation of the second class of rules by an enemy will justify reprisals, but not the transgression of the first class. For example, the use of poison gas by one of the belligerents would release the other side from the obligation not to use it in retaliation; but the direct killing of non-combatants is against the natural law and can never be justified. However, Dr. McCarthy continues, in modern times it is very difficult to make a clear-cut distinction between combatants and non-combatants. Today the entire available population, male and female, is regimented and directed in various ways to establish and increase power of military resistance, so that it is difficult to decide what section of the population, other than those incapable of any war effort, can be classed as non-combatants.

* * * *

Alexander of Hales is usually named as one of the medieval scholars who ascribed a merely mediate institution of certain sacraments—Confirmation and Extreme Unction—to our Lord. Thus, though in his treatment of the sacraments in general he stated that Christ instituted all, he asserts in the treatise on Confirmation that this sacrament was instituted as to its matter and form in the Council of Meaux (9th century). In a recent study of this interesting historical problem—*Die Lehre von der Einsetzung der Sacramente nach Alexander von Hales* (Breslau, Borgmeyer, 1940)—the Rev. F. Scholz attempts an explanation of this apparent contradiction. The explanation is based on the fact that Alexander regarded the institution of a sacrament as a process involving a number of stages which could be separated from one another by a considerable period of time. In this he differed from St. Thomas, who visualized the institution of a sacrament as a single act, the endowing of an external sign with the power to give grace. Dr. Scholz interprets Alexander's view in this wise: Christ bestowed the efficacy on Confirmation through His establishment of the imposition of hands, to be administered by the apostles for the giving of the Holy Ghost, thus foreshadowing the sacrament. But the process was completed, the sacrament was instituted as a sacrament, only when

the Council of Meaux determined the matter and form for this rite.

The Rev. B. Welte, in *Die Postbaptismale Salbung* (Freiburg, Herder, 1939), discusses a question of sacramental theology that has occasioned much controversy, revolving about the anointing which the early Christian writers mention as given immediately after Baptism. Was this anointing merely a complement of Baptism, or was it the sacrament of Confirmation? Dr. Welte favors the view that by this unction Confirmation was conferred, and shows that from earliest Christian times a connection was seen between Christ's reception of the Holy Ghost on the occasion of His baptism and the anointing of His followers for the reception of the Holy Ghost immediately after they came forth from the baptismal font. The author traces this idea and its liturgical expression to the first half of the second century, finding its first manifestation in the Eastern Church.

An article on " The Blessed Eucharist in the Libri S. Patricii " is contributed by the Rev. Denis Nerney, S.J., to the *Irish Ecclesiastical Record* for October. The *Libri* of the Apostle of Ireland are two in number—the Confession and the Epistle to Coroticus, which are nowadays recognized by scholars as authentic. Nowhere in either book is the Holy Eucharist formally discussed or even named. Yet, Father Nerney believes, there is adequate indirect and virtual evidence of the doctrine and cult of the Blessed Sacrament to be found in these writings of St. Patrick. Thus, in the Confession there is reference to an altar about which the faithful gathered and offered gifts, including their precious ornaments. Now, an altar implies sacrifice, and the sacrifice of the New Law is offered through the Eucharistic oblation. Again, there is explicit mention of sacrifice in the Epistle to Coroticus, where the Saint urges the British clergy to excommunicate the murderous chief and his soldiers, and the meaning is evidently that they are in consequence to be deprived of any active part in the liturgical offering. Father Nerney adds that the absence of any formal discussion of the Holy Eucharist in the writings of St. Patrick is not surprising, since the purpose and character of these documents did not call for it.

The Rev. B. Poschmann, who has previously written on Penance in the middle ages (ECCLESIASTICAL REVIEW, June

1931, p. 644), has recently published a history of this sacrament in the first centuries—*Poenitentia Secunda* (Bonn, Hanstein, 1940). In this new work the author adduces the testimony of the primitive Church for the existence of Penance, and shows that in the beginning it was recognized that no sins are excluded from its scope. However, Hermas inaugurated a rigoristic tendency by allowing only one reception of this sacrament; Tertullian fostered this movement by teaching that certain sins cannot be forgiven by Penance. Dr. Poschmann also propounds what he regards as the concept of this sacrament prevailing in the early centuries. Personal penance, he says, rather than the efficacy of the sacrament, was considered the means whereby sins were forgiven. In making expiation the sinner was aided by the impetration of the saints and the Church. However, this impetration, even when uttered by priests, was sacramental only in the broad sense. The true sacrament of Penance was administered by reconciliation with the Church; but this was not viewed as effecting of itself reconciliation with God. It was merely a condition for this; it put the sinner anew in the sphere of grace and made possible the return to the divine friendship, effected by God. And in the fact that the act of reconciling the sinner with the Church coincided with his restoration to divine grace is found the sacramental character of Penance. It is proper to note that such a concept of Penance, if it actually prevailed, can hardly be harmonized with the teachings of the Church propounded in more recent centuries, particularly the declarations of Trent.

The *Clergy Review* of last April presented an article on the much discussed words of our Lord: "Whoever puts away his wife *except for immorality* and marries another commits adultery" (Matt., XIX, 9). In that article Fathers Dyson, S.J., and Leeming, S.J., argued that the word translated by "immorality"—πορνεία—really signifies "incest" (ECCLESIASTICAL REVIEW, September, 1941, p. 230). In the *Clergy Review* for July, Dr. J. P. Arendzen takes exception to this interpretation, chiefly on the score that in the Greek version of the Old Testament πορνεία is not used for "incest", but connotes rather "commercialized vice". Accordingly, he suggests another explanation, centred about the word "except". The best Greek

reading for this word, he says, is παρεκτός, which can be translated " irrespective of " or " setting aside " or " independently of ". If one follows this process of interpretation, the clause interjected by Christ would simply mean that He wished to exclude from His law the exception allowed to the law of indissolubility under the Old Law. Thus Dr. Arendzen paraphrases the text: " Whosoever putteth away his wife—I say ' whosoever ' without any exception; never mind that Hebrew word *ervath* (πορνεία) in Deuteronomy XXIV, 1, about the meaning of which you are wrangling amongst yourselves and which you are using to trick me—whosoever putteth away his wife and marrieth another committeth adultery ".

In the same issue of the *Clergy Review* a writer who signs himself " Paedagogus " discusses " The Teaching of Dogmatic Theology ", and complains that the method usually followed nowadays is not practical. Our manuals open with an elaborately expressed thesis containing the whole conclusion of the discussion. The pupil begins, not with a problem, but with the answer, and so his interest is not kindled, and he remembers nothing unless he learns the book by heart. The writer suggests the heuristic method, whereby the students would be required to find out for themselves the solution of a problem suggested by the professor—for example, the apparent inconsistency of the two accepted statements that knowledge by faith gives certainty and that the act of faith is meritorious. In such a method, he says, there would be avoided the common fault of teachers, the habit of doing all the work themselves and leaving none to the students, of preaching instead of teaching, of fulminating definitions instead of making the students think. He recommends the frequent composition by the pupils of papers on theological subjects, the discussion of these matters in seminars and regular conferences with the individual students. In such a system, he remarks, the number of formal classes in theology could be less numerous than is usual at present, for the professor need do no more than open up the subject and set it out as a problem, leaving the systematic study of it to the students' own reading.

FRANCIS J. CONNELL, C.SS.R.

The Catholic University of America.

Book Reviews

THE METHODOLOGY OF PIERRE DUHEM. By A. Lowinger. New York, Columbia University Press. 1941. Pp. iv + 184.

Pierre Duhem (1861-1917) is known as a physicist, but better as a man who devoted intense intellectual effort to the clarification of the principles of physical and general scientific methodology. His work and ideas being little known and rarely discussed in English-speaking countries, the author presents a detailed explanation and summary of the French scholar's ideas.

The topic of the book is physics, or " The Theory of Physics," as the title of Duhem's great work reads. One cannot talk of Duhem however without commenting on another aspect of his work. He was also one of the most learned historians of science. Mr. Lowinger mentions this, and occasionally refers to Duhem's researches in this line. The bibliography lists several articles, especially on medieval authors, which Duhem contributed to the *Catholic Encyclopedia.* It is strange that no mention is made of Duhem's five volumes *Le système du monde* (1913-1917), nor of his many articles bearing on ancient and medieval history of science. Also, it is regrettable that the author limits himself to exposing and, in the last chapter, criticizing Duhem's ideas, and does not consider the relation to other contemporaneous and later views on methodology (with the one exception of Poincaré, whose conceptions are touched upon incidentally, insofar Duhem himself refers to them), and that he is content with quoting Duhem exclusively even when the texts refer to other writers.

Neither Duhem's views nor the critical remarks of the author can be reported here. The former are important enough to deserve serious consideration by anyone interested in cosmology and the philosophy of science. The latter should be considered as a striking example of a widely spread attitude. The criterion by which Mr. Lowinger judges is the " actual scientific situation ". Although his spirit is not simply anti-metaphysical, and though he emphasizes in his concluding words the unity of the human spirit and appeals to ontology for " assuring us that science asymptomatically approaches reality ", he equally stresses the independence of science from all philosophy. With this position we can readily agree, as long as science limits itself to statements on what the scientist observes and on hypotheses he uses for unification

of his observation. If, however, the scientist, as is frequently the case, applies his ideas to fields where his methods are bound to fail, it is our task to uphold the rights of philosophy.

A COMPANION TO SCRIPTURE STUDIES. By the Reverend John E. Steinmueller, S.T.D., S.Scr.L. Joseph F. Wagner, Inc., New York City. 1941. Pp. x + 478. Price, $3.85.

Dr. Steinmueller's latest book is vol. I of a contemplated series which presumably is intended to serve as an introduction, both general and special, to all the books of the Bible. The present volume, handling the problems of general introduction, contains treatises on Inspiration and Inerrancy, the formation of the Old and New Testament Canons with a section on the Apocrypha, the original texts, the ancient and English versions, the principles of interpretation, the history of exegesis. The part on sacred antiquities acquaints us with the places of worship used by the Jews in the course of their history, the O. T. priesthood, the Sanhedrin, the Jewish sects, the different kinds of sacrifices, the laws of clean and unclean, the Jewish feasts, the biblical measures, weights and monies. To give us some idea of the country the author describes Palestine's fauna, flora, orography and hydrography. The appendix includes the Muratorian canon in Latin and translations of *Sacrosancta, Providentissimus Deus, Lamentabili, Praestantia Sacrae Scripturae,* and *Spiritus Paraclitus.*

This is the only up-to-date book on the subject in English, and Dr. Steinmueller is to be congratulated on making available to English readers the results of the scientific effort of the last quarter century. The author treats his subject adequately, if somewhat superficially. The essential knowledge requisite for intelligent reading of the Scriptures is to be found within the compass of the book, and consequently seminarians, priests, and intelligent lay people will read the book with profit.

Coming down to points of detail, the reviewer would like to make some comments to point out omissions, offer suggestions, and call attention to inaccuracies.

The author might have mentioned Simon-Prado's excellent *Praelectiones Biblicae* in his bibliography on Introductions. It is one of the most up-to-date and complete manuals that we have, certainly far superior to most of those mentioned. In dealing with the formation of the Canon the author has devoted too much space to the Canon among the Jews, a matter that before 100 A. D. is hazy, to put it mildly. In this connection may it be noted that it will be rather

difficult to prove that canonization in the Old Law depended on the synagogue (p. 48), and furthermore the Assyro-Babylonian equivalent of κανών is not *gin* (p. 45), which is Sumerian, but *qanû*.

The part on the history of exegesis gives a long list of men, very many of them obscure, who long ago contributed in their way to Scripture study, and yet, except for the names of a few men whose works have appeared in English, modern authors are passed over without mention. It would be interesting to know who is doing what today, or at least during the last fifty years.

It is surprising to find the names of Génébrard and Giggei possessing the Latin ablative termination in a book in English, and stranger still to find their names as well as that of Janvier marked with an asterisk to indicate that they were non-Catholics (p. 267). Génébrard and Janvier were Benedictines; Giggei had a doctorate in Theology. Cf. pp. 272-3 where Génébrard's O.S.B. is given to him.

The author's remarks on the Sabbatical Year and the Year of Jubilee are correct, yet one would like to know whether the Jews actually observed them, and, if so, to what extent. Good maps are the main defect of the part on geography. The two given are inadequate and antiquated. The author could have favored us with more and better maps to present not only Palestine but also to show its place in the geography of the whole Near East.

There are far too many typographical errors. Those submitted here do not exhaust their number: contraverted (pp. 77, 78), Testmament (p. 158), Akahab (p. 359), Clarvaux (p. 184), Enstehung (p. 44), Gressman (p. 104), Alttestamenliche (p. x), apologetique (p. 31), Methode (p. 31 *bis*), épitre (p. 126). We may mention here what is clearly a mechanical error, that the Jordan pours 6½ tons of water into the Dead Sea daily (p. 367). The author very frequently uses an initial capital letter with German adjectives: Hebräischen (p. 158), Griechischen (p. 145), Jüdischen (p. 302), Alten, Benachbarten (p. 326). Hard to understand are expressions like "Anastasius of Sinaita" (p. 264) and "Bruno of Astensis" (p. 268). *Sinaita* and *Astensis* are certainly not names of places.

The author relies far too much on secondary sources, particularly on the authority of other biblical manuals. For example, after explaining how the feast of Passover was celebrated, he cites Seisenberger as his authority (p. 343), instead of the Bible (Ex. 12). He constantly cites *Verbum Domini*, and yet the articles in that periodical are professedly popular—"omnibus sacerdotibus accommodati." This dependence on other manuals is particularly noticeable in the section on the history of exegesis, where many parts are translations of Vaccari's *Historia Exegeseos* in the *Institutiones Biblicae*.

In conclusion, it is to be regretted that the price of the book makes it prohibitive for the average seminarian. Were it lower, the book could no doubt be used as a handy, convenient text-book.

COOPERATIVE PLENTY. By Rev. J. Elliot Ross, Ph.D. B. Herder Book Co., St. Louis. 1941. Pp. vii + 204.

COOPERATION—A CHRISTIAN MODE OF INDUSTRY. By Rev. Edgar Schmiedeler, O.S.B., Ph.D. Catholic Literary Guild, Ozone Park, N. Y. 1941. Pp. 217.

The success achieved by scattered cooperative associations in alleviating the distress of the recently receded depression has heightened interest in the cooperative movement as a means of preventing the misery of the approaching depression freely prophesied as an inevitable consequent of the present war. Because of this interest, and of the widening success of multiplying cooperative ventures, these two volumes are particularly timely.

Father Ross presents a smooth, basic study of the cooperative movement. He describes the ills of capitalism and searches out their causes. He proves that these causes are not eliminated by Nazism, Fascism or Communism, and that the claims of these systems to the cure of the ills themselves are false. With adroitness of expression, Father Ross next explains the cooperative movement, and lucidly points out its powers of abolishing many of the evils of the capitalistic system. He argues that the cooperative movement can be introduced so gradually that its beneficial effects will come to be accepted as an evolution of present capitalistic practice. However, despite the excellence of his work, he excites little enthusiasm in the reader because he lacks faith, not in the soundness of the cooperative movement, but in the willingness of the world's peoples to adopt it.

Father Schmiedeler, on the other hand, is consistently enthusiastic about the future of the cooperative movement. His work is more on the practical side, although Father Ross's book can not be called pure theory. Father Schmiedeler writes more for the ordinary member of a cooperative venture. He defines simply and illustrates with understandable examples. He writes, too, of work done and of good accomplished. He uses only those terms which he has previously defined, and describes procedure in easily understood language. Best of all, he gives case histories which both enliven the work and, at the same time, awaken in the reader the realization that cooperatives are actually working and are accomplishing the good claimed for them.

Both books are good. Probably the best procedure would be to read *Cooperative Plenty* first as a means of surveying the field of coopera-

tive possibility in general and to secure a knowledge of the potential power of cooperative effort. On top of this, a reading of *Cooperation* will leave the reader with a knowledge of the great good which is actually being accomplished in the cooperative field with so little individual effort. If only one book can be read, the call should go to Father Schmiedeler's work, because of its greater simplicity and practicality. After a reading of these two books, however, a person would need only to engage in an actual cooperative venture to make his knowledge complete and effective.

Book Notes

Those who would like to read a portion of the Scriptures daily, and to have appropriate passages readily available for each day's reading, will find Father Joseph F. Stedman's arrangement *My Daily Reading from the New Testament* a handy manual. (Confraternity of the Precious Blood, New York. Pp. 575). From December to the end of May the readings are from the four Gospels; from June to the end of November the selections are from the other books of the New Testament. For those wishing to read the Gospels, the first half of the volume is bound separately under the title *My Daily Reading from the Four Gospels.*

Each volume has a Foreword by Father Stedman which gives a very short, popular history of each gospel. In the readings from the Gospels, an attempt is made to arrange the text to form a "Life" of Christ. Keeping in mind his lay readers, his arrangement is practical and little concerned with the *minutiae* of scholarship. The arrangement of the Epistles, the Acts and the Apocalypse was "motivated by reasons of practicality. The compiler has striven to unify the Epistles by grouping the salutations, then all the doctrinal texts, followed by all the moral themes in proper sequence." These two little volumes promise to have a wide appeal among the laity.

Monsignor U. A. Hauber has published under the title *God's World. Everyday Miracles,* nine short essays which appeared in *The Catholic Messenger.* Monsignor Hauber takes the things of every-day life, sunrise, a robin's nest, a loaf of bread, water, a pebble, an old clock, and in simple, unadorned language presents a lesson that lingers in the mind. Eternal truths are given a familiarity which is very convincing. An example of Monsignor Hauber's style: "Christ spoke about the lilies of the field, He did not speak to them. He spoke to those who could understand, to His fellow men. Indeed, we are God's fellow men in a very real sense since we are privileged to stand beside Him and review with Him the procession of His creatures as they pass before His throne (Catfish Press, Davenport, Iowa. Pp. 20.)

The 1942 edition of *The National Catholic Almanac* is 24 pages larger than last year. We know of no other volume its size that contains so much general Catholic information. It is a must for the parish office. (St. Anthony Guild Press, Paterson, N. J. Pp. 784. Price $1.00, paper.)

Roland Rood (1863-1927) was a painter known mostly for his portraits. He also thought much and deeply on the nature of his art. His father taught physics at Columbia University and was particularly interested in problems of color. For two years Roland worked as his assistant, and received a good training in the matter of the physics of color and light. He read extensively on the

physiology and psychology of sight, and his ideas are laid down in *Color and Light in Painting*. (Edited by G. L. Stout. Columbia University Press, New York City. Pp. x + 209.)

Rood relies, of course, on the knowledge and conceptions of his time. Since his death much has been done in theory and research. This the editor fully acknowledges, but he believes that many of Rood's ideas retain their value and, at least, they are interesting. These ideas refer to more than physics and psychology; they are partly philosophical, and Rood starts with a theory of beauty.

Probably the most valuable parts of the book are those where Rood speaks out of his personal experience as a creative artist. There are many incidental remarks of practical importance. The book will be read with profit by the student of aesthetics and by the painter who desires to penetrate more deeply into the principles underlying his work.

A monk of St. John's Abbey has translated Father Joseph Jungmann's *Liturgical Worship*, and Frederick Pustet Co., Inc. has published it with a Foreword by Abbot Alcuin Deutsch. (New York. 1941. Pp. 141.) The purpose of the book is to show that the most efficacious way of preaching the fundamental beliefs of our Faith is to enlist the active and intelligent participation of the faithful in the exercise of the Liturgy. The translation is a bit heavy in spots, but the little volume is a real addition to the literature on the Liturgy.

The Confraternity of Christian Doctrine has published *A Course of Study in Religion* for Catholic children attending the first eight grades in public schools. The course is still in a stage of development, and readers are invited to send suggestions for the revision of the manuals. (St. Anthony Guild Press, Paterson, N. J. Vol. I, Grades 1-2, Pp. vi + 38; Vol. II, Grades 3-4-5, Pp. vi + 46; Vol. III, Grades 6-7-8, Pp. viii + 43.)

American Friends of Polish Democracy are issuing *Workmen's Protective Legislation in Poland* in this country for the Congress of Polish Trade Unions in London. (New York City. Pp. 48.) In his preface, Jan Stańczyk, Polish Minister of Labor, states that the aim of the booklet is to establish the fact that Poland was deeply conscious in the past of the need for cooperation with the International Labor Organization. This is an outline study of a subject that will be interesting to students of labor and social science.

The Gems of Prayers is a manual of prayers and devotional exercises somewhat along the lines of the old-fashioned prayer book. Besides the well known prayers and litanies it contains the ordinary of the Mass and the Epistles and Gospels for Sundays. It will appeal to a great number of people who like the old things best. (Brepols Press, New York City. 1941. Pp. 201.)

An excellent volume for the general reader is Father Martin P. Harney's *The Jesuits in History*. It is, of course, quite different from Reverend James Broderick's *The Origin of the Jesuits*, the first volume of which was recently published by Longmans, but it will give the non-scientific reader a fine fundamental knowledge of the Society's history.

Father Harney's study presents a surprising amount of detailed information. Using Pastor's *History of the Popes* as a sort of basis, the author brings to his task the result of years of study and research. While not "scholarly", the book is rather critically written and well balanced, and authorities are quoted on nearly all moot questions. There is an excellent index. The bibliography consists almost entirely of Jesuit authors, but it must be remembered that principally Jesuits wrote about the Jesuits.

The book is to be recommended as an outline history of the Society of Jesus. It will be an excellent choice for the study club library. (The America Press, New York City. 1941. Pp. xvi + 513. Price $4.00.)

The Children's Saint Francis by Catherine Beebe, with pictures by Robb Beebe, will be appreciated by the little ones. The type is large and clear, the language simple. The few "hard" words will be understood from the context. The

illustrations, fifteen of them, in black and red and brown add to the attractiveness of this little volume. (St. Anthony Guild Press, Paterson, N. J. Pp. 105. Price 50c.)

J. Fischer & Bro., New York City, announce four new Masses. They are: Mass in Honor of St. Anthony of Padua by René L. Becker; Mass in Honor of the Holy Cross by Philip G. Kreckel; Mass in Honor of the Child Jesus by J. Alfred Schehl, and Mass in Honor of St. Ignatius of Loyola by Richard Keys Biggs. Mr. Kreckel's composition is simple and nearest to the classic style of church music; Mr. Becker's is to be sung in unison. The others are in the usual parts arrangement. The choirmaster or organist will find the four Masses worth investigation.

The New Song, Father Hugh Blunt's latest volume, is a series of nine essays on the beatitudes. The first chapter, "Why the Beatitudes?" explains the meaning of the beatitudes, what they would have us do, and what reward they guarantee. A special chapter is then devoted to each of the eight beatitudes. The title is taken from the writings of Clement of Alexandria who called our divine Saviour the "New Song". Those who enjoyed Father Blunt's *Listen, Mother of God* will want this new volume. (Catholic Literary Guild, Ozone Park, N. Y. 1941. Pp. 152.)

Good Cardinal Richard by Yvonne de la Vergne, and translated by Rev. Newton Thompson, is the story of the life of Francis Richard, Cardinal Archbishop of Paris who died in 1908 after governing that see for twenty-two years. The story is told simply, clearly, and in popular style. The biography is based on unpublished letters and memoirs, and the author presents a lively portrait of the able prelate who guided Parisian Catholics during difficult days. (B. Herder Book Co., St. Louis, Mo. 1942. Pp. 235.)

Father Bruno Hagspiel, S.V.D. has prepared an American edition of *Modicum* by Rev. Athanasius Bierbaum, O.F.M. The author of *Pusillum* here presents a collection of twelve "recollection days" for priests, one for each month of the year, to help priests engaged in the active ministry to escape "the heresy of hyperactivity". (St. Anthony Guild Press, Paterson, N. J. 1941. Pp. ix + 204.)

Books Received

MODICUM. TWELVE RECOLLECTION DAYS FOR PRIESTS. By Athanasius Bierbaum, O.F.M. American Edition by Bruno Hagspiel, S.V.D. St. Anthony Guild Press, Paterson, New Jersey. 1941. Pp. ix + 204. Price, $1.00.

THE PHILOSOPHY OF EDMUND HUSSERL. The Origin and Development of His Phenomenology. By E. Earl Welch. Columbia University Press, New York City. Pp. xxiv + 337. Price, $3.25.

THE JESUITS IN HISTORY. The Society of Jesus Through Four Centuries. By Martin P. Harney, S.J. The America Press, New York City. 1941. Pp. xvi + 513. Price, $4.00.

THE NATIONAL CATHOLIC ALMANAC, 1942. Saint Anthony Guild Press, Paterson, New Jersey. 1942. Pp. 784. Price, paper, $1.00; cloth, $1.50.

HAPPY MEMORIES OF A SISTER OF CHARITY. By Sister M. Xavier Farrell. With Illustrations by Sister M. Fides Glass. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. vii + 190. Price, $2.00.

GOOD CARDINAL RICHARD. *Archbishop of Paris.* By Yvonne de la Vergne. Translated by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1942. Pp. 235. Price, $2.25.

MASS IN HONOR OF SAINT IGNATIUS OF LOYOLA. In arrangement for S. A. By Richard Keys Biggs. Pp. 19. Score, $0.80; Voice parts, each $0.35.

MASS IN HONOR OF THE CHILD JESUS. For Soprano, Alto and Baritone. By J. Alfred Schehl. Pp. 19. Score, $0.80; voice parts, each $0.40.

MASS IN HONOR OF THE HOLY CROSS. For S. A. T. B. By Philip G. Kreckel. Pp. 28. Score, $0.80; voice parts, each $0.35.

MASS IN HONOR OF SAINT ANTHONY OF PADUA. Unison. By Rene L. Becker. Pp. 15. Score, $0.80; voice parts, each $0.15. J. Fischer & Brother, New York City, 1942.

THE SEVEN GIFTS OF THE HOLY GHOST. By Bernard J. Kelly, C.S.Sp. Sheed & Ward, New York, N. Y. 1942. Pp. ix + 134. Price, $1.75.

THE CURRICULUM OF THE CATHOLIC HIGH SCHOOL FOR BOYS. By Brother William Mang, C.S.C., Ph.D. The Ave Maria Press, Notre Dame, Ind. Pp. x + 330. Price, paper, $2.50; cloth, $3.00.

MARYKNOLL MISSION LETTERS. Field Afar Press, Maryknoll, N. Y. 1942. Pp. viii + 55. Price, $0.50.

THE SAVIOR OF THE WORLD. By Reverend Winifrid Herbst, S.D.S. Catholic Literary Guild, Ozone Park, N. Y. 1942. Pp. 199. Price, $1.50.

CHRISTIAN CRISIS. By Michael de la Bedoyere. The Macmillan Company, New York, N. Y. 1942. Pp. xiii + 210. Price, $1.75.

EASY NOTATION HYMNAL. School Edition. By Reverend William E. Campbell, M.A., Ph.D. Saint Anthony Guild Press, Paterson, N. J. Pp. xxxix + 60. Price, $0.25.

EASY NOTATION FOR SINGING THE PROPER OF THE MASS. By Reverend William E. Campbell, M.A., Ph.D. Saint Anthony Guild Press, Paterson, N. J. Pp. 189. Price, $1.00 on one to twenty-five copies; $0.50 on twenty-five or more copies.